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VOLUME XII. SAN FRANCISCO, CALIFORNIA, THURSDAY, JUNE 11, 1863. NUMBER 24.

THE PACIFIC.

A FAMILY NEWSPAPER, devoted to Religion, Education and General news.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

THE OLD GERMAN BURIAL HYMN.

"Nun bringen wir den Leib zur Ruh."

This hymn has been sung, we may safely say, at hundreds of thousands of graves. It was composed by Ehrenfried Leibich, 1768. We humbly present the following translation. The thoughts are carefully preserved, though we have not confined ourselves slavishly to the words. We are inclined to believe that we would be more successful in translating German hymns, if we endeavored to be more unliteral in regard to words, that we might hold more freely to the thought. It is, we think, evident that a literal translation never answered in English as a Hymn.

This body weary and oppressed
We lay at last to kindly rest;
By God's decree, most wise and just,
It finds again its mother dust.

It shall not always dust remain,
Nor ever shall corruption reign;
When Christ in glory shall appear,
He'll raise the body slumbering here.

Here learn, O man, thy mortal state,
Here learn the end of small and great;
When cares, and fears, and toils are past,
Death ends the weary scene at last.

Our lives how rapidly they fly,
Death and eternity draw nigh;
Where shall our God on all bestow,
According to their deeds below.

Here, as we stand beside these graves,
Let each one call on Him who saves;
O God, in Jesus' name we pray,
Prepare us for our dying day.

When we shall end this earthly race,
Be near us, Saviour, by thy grace;
Let death our gain forever be,
And sweetly draw our souls to Thee.

And O in that triumphant hour,
When open graves proclaim thy power,
Then joyfully may we arise,
To dwell with Thee above the skies.
—*Lutheran and Missionary.*

GO TO JESUS.

"And when the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, *Go unto Joseph*; what he saith to you, do."—Genesis xli: 55.

The Word of God is as a garden of fruit and flower—luscious with the sweetness, penciled with the beauty, and fragrant with the perfume of—Christ. All its shadows, types, and prophecies, all its doctrines, precepts and promises testify of Him. Search the Scriptures in what part, or view them from what stand-point you may, of Christ they speak, and to Christ they lead. The star of the east pendent over the lowly manger of Bethlehem pointed not more truly, conducted not more surely the wise men to the spot where the infant Saviour *lay*, than does this "more sure word of prophecy, which is as a light that shineth in a dark place," lead the mind inquiring for truth, the sinner in search of the Saviour, the disciple in quest of his Lord, to Christ, "the way, the truth, the life." Let us, dear reader, often walk within this Divine inclosure, this sacred garden, where the north wind and the south wind blows—the *law* humbling and condemning, the *gospel* comforting and saving—and eat the pleasant fruits, and inhale the perfume of Sharon's Rose.

Committing ourselves to the teaching of God's Word, we are about to search for Christ amid patriarchial shadows. Joseph, by general consent, is admitted to be, in the most essential incidents of his history, a personal and remarkable type of the Lord Jesus Christ. It is true we have no express declaration of this in Scripture; nevertheless, if the history of Joseph, as recorded by Moses in Genesis, be compared with the history of the Lord Jesus Christ, as recorded by the evangelists in the gospels, the analogy will be found complete. Indeed, it would seem impossible to take the most cursory survey of his eventful and checkered life, and not see the Lord Jesus foreshadowed in each circumstance as it passes in review before the spiritual and reflective mind. In this patriarchal study of Christ, we are also necessarily led to study some important things in relation to the Church of Christ. It is a beautiful and consolatory arrangement that we cannot study the person and work of Christ—His Headship, beauty, and salvation—without at the same time being beguiled into a study of the history, the relation, privileges, and glory of the Church of God. All that Jesus did in His mediatorial character, He did as a representative person. He represented God, on the one hand, and He represented His Church, on the other. Oh, how faintly do the saints of God realise the position of dignity, exaltation, wealth and power, to which they are raised in virtue of their union with the Lord Jesus! In consequence of this federal, close, and inseparable union, believers are crucified with Christ, are raised with Christ, ascend with Christ, will come with Christ, and with Christ will reign in glory, wherever the seat of His government may be, as "kings and priests unto God" for ever. The hallowed and soothing influence of this truth upon the mind must be of the happiest character. Realise that Christ and you are *one*—closely, tenderly, indissolubly one—and this reciprocity of affection, this identity of interests, this ever-present source of all supply, will unclasp many a burden, quell many a fear, tinge with golden light many a dark cloud, and constrain you by love to run the way of your Lord's commands with a cheerful, unquestioning, unreserved obedience. To the spiritual contemplation of Christ, as shadowed forth in this chapter of patriarchal history, let us now humbly and devoutly bend our thoughts. May the Divine Spirit, the Revealer and interpreter of Christ and His truth, impart to our minds that anointing which gives to the type its meaning, to the shadow its substance, to the prophecy its solution, that our meditations on the present theme may be scriptural and sober, spiritual and sanctifying—abasing self, exalting Christ, to the glory of God the Father!

To reach the present important period of the patriarch's history, we necessarily pass by unnoticed many striking and instructive events, tracing his transit from suffering and humiliation to that dignity and aggrandisement which we make our starting-point in the present series of subjects. Some of those events, however, not essentially relevant to the gospel truths we are about to illustrate, will incidentally appear in the process of our discussion, and will be interwoven with these shadows of Christ and His Church. We commence, then, at an epoch of Joseph's history which finds him exalted to the premiership of Pharaoh's kingdom, the governor of all Egypt, the greatest man in the land, second only to the sovereign himself; to whose custody and administration were confided the government and treasures of the kingdom. "And Pharaoh said unto Joseph, Forasmuch as God has showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt." Having said thus much, let us again remind the reader what our specific object is in bringing before him these typical shadows. It is not our intention so much to unfold the history of the patriarch, as to illustrate the Lord Jesus Christ in the relation in which he stands to His Church, to unveil His glory, beauty, and fullness, to define the close bond of union that unites to Him all His brethren, and to bring you into a more personal realization of what Christ is to you, and of what you are to Christ.—*Patriarchial Shadows.*

THE HORSES OF NEPTUNE.

"Blue, rising, sinking endlessly."

The mythology of the ancient Greeks is deservedly esteemed one of the most beautiful productions of human ingenuity and taste. It is not, of course, the religion itself that thus challenges our admiration. That was but a scheme of the grossest paganism. The dwellers on Olympus were in their nature only Greeks, and it would be difficult to show in what respect the character of almighty Zeus is superior to that of Alexander of Macedon. But the superstitions of the common people were, by their artists, chiseled into shapes of such matchless beauty, and by their bards set to such divine music, that we are charmed with the manner notwithstanding the subject. Phidias, Callicrates and Ictinus, enshrined the deities of their country in a Parthenon; and to the sound of Homer's lyre arose the walls of a temple, far more enduring, from whose crowded frieze not a single figure has ever fallen. While the material splendor of the proud Ionian civilization, that frowned upon the vagrant Homer, has sunk into the gulf of unrecorded ruin, the Homeric fables still survive the universal wreck and flux of things. So true is it, as Hazlitt says, that words are the only things that last forever.

What, however, is most worthy of our attention in the ancient mythology, is the *occult meaning* involved in many of the fables, as in the allegories of Psyche, Io, and Persephone. The perseverance of scholars has unlocked very many of these treasures, and, perhaps, more await their interpretation. A German scholar, Voelcker, who investigated this dark subject with an ardent enthusiasm, has declared that in these studies we must set out with the fixed conviction that every myth has concealed within itself its own peculiar signification. Without conceding this, it may at least be claimed that the field is open to conjectures and hypotheses, and these may be safely admitted to be true theories, if, agreeing with the principal features of the myths, they shall also be found to explain them.

Upon such an attempt we here propose to enter, in offering a rational explanation of the hidden meaning contained in the well known classical fable of the horses of Neptune. Neptune, or, as he was called by the Greeks, Poseidon, (a name which some have derived from the Phenician *Posedoni*, signifying the Ship-Breaker), is always represented as holding in his hand a trident, and seated on a car, which is drawn over the surface of the deep by two or more horses. Before entering on the subject proper, we will digress a little to offer a solution of the meaning of the trident. It is to be premised, then, that Neptune presides as a god over the Mediterranean sea alone. This was to the ancients the largest body of water with which they were geographically acquainted. It is true, they had indistinct conceptions of a long river of ocean, flowing around the whole earth, but this was the dominion of Oceanus. The Mediterranean washes the coasts of the three grand divisions of land known to the ancients, and which were, in their estimation, the only ones—Europe, Asia, and Africa. The trident was therefore the natural symbol to express this wide-extended sovereignty of Neptune.

The connection of the horse with Neptune, in the Greek and Roman authors, is very remarkable. Deferring for the present an extended and critical consideration of the various passages in ancient poetry, where the car of Neptune is represented as drawn by horses, we remark that other instances in which this deity is associated with the horse, are very numerous. Pausanias states that Neptune was worshiped in Arcadia, under the title of Hippios, or the Horseman. In the *Phœnissæ* of Euripides, in the *Clouds* and in the *Knights* of Aristophanes, he is also styled Hippios. Livy likewise bestows upon him the appellation of Equester, the Horseman. Pindar, in the first Olympic, calls him the friend of charioteers. In the twenty-third book of the Iliad, he is referred to as having taught horsemanship to Antilochus. In the first book of the Georgics, the poet invokes Neptune as the creator of the horse. So, also, Sophocles, in the Œdipus Coloneus, Homer in the twenty-third book of the Iliad, Pindar in the fourth Pythian, and Lucan in the sixth book of the Pharsalia, all unite in ascribing the origin of the horse to the same source. Hesiod, in the *Theogony*, makes him the creator of the winged horse Pegasus. Another fabled horse, Arion, was the product of his creative hand. In the sixth book of Diodorus Siculus, the invention of horsemanship is attributed to this god. At the festival of the Consualia, held in his honor at Rome, chariot races were instituted, and during the continuance of these, Plutarch relates that all the horses in the city were allowed a season of repose and were decorated with garlands. Pausanias tells us that in Argolis bridled horses were cast into the well Deine to propitiate him, and Mithridates is somewhere said to have driven a chariot and four horses off a promontory into the waves as a sacrificial offering to the angry god. In the twenty-third book of the Iliad, when Zeus returns to Olympus, it is Neptune that unyokes the steeds from the chariot. In short, instances of this kind might be multiplied indefinitely.

There have been two solutions proposed to account for this noticeable connection of Neptune and the horse in ancient mythology. The German scholar, Boettiger, has founded his explanation upon a passage in Herodotus, where the garrulous historian guesses that the worship of Neptune was introduced into Greece from Lybia. By the side of this unfounded conjecture, Boettiger places a still more questionable fact, that horses were also brought into Greece from the same country, and concludes that as the knowledge of both thus came together, they became associated in the popular mind. In the entire absence of historical records, fully substantiating so strange a position, it is extremely unlikely that horses should have been transported into Greece from so distant a country as Libya, when directly to the north lived the tribes of Thracians and Scythians, who, in all ages, have been renowned for the care bestowed by them on the rearing and training of these animals.

Much more plausible is the explanation first offered by Voelcker, among the Germans, and approved and adopted by Keightley, perhaps the most learned and philosophical English writer in this department. These authors regard the horses of Neptune as typical of the ship, which stands in the same relation to man's uses and requirements on the sea as does the horse upon the land, each affording the principal means of transportation on its respective element. In support of this opinion they adduce a passage from Plautus, in which the ship is called the "wooden horse of the sea." So, too, in the fourth book of the Odyssey, Penelope inquires of the herald, whither the ships, "those horses of the sea," have conveyed her son. They argue, also, that by a similar figure of speech the Arabs call their camel the ship of the desert. But Keightley, although giving his assent to this theory for want of a better, yet seems to be not thoroughly satisfied with it, for he adds, "Still, when we reflect how widely spread was the habit of regarding the horse as in some mysterious manner *connected with the water*, we may hesitate to give our cordial assent to this theory." The words which we have italicized, evidently point to the passages in the poets about to be examined, and indicate the radical deficiency of all these conjectures to account for the minute descriptions of the sea-horse contained in the works of the Greek and Roman poets. These hypotheses do not pretend to throw any light upon the remarkable characteristics of Neptune's horses, there described with so much particularity. Yet we may be assured that such mighty masters of their art, as Homer and Virgil, did not display such an evident painstaking adherence to detail, out of the mere wild exuberance of an ungovernable fancy, but did it with a definite purpose and meaning.

It was the creative mind of Homer that gave birth to this beautiful conception. He found among the people of his country a universal belief in the existence of certain deities, who were supposed to preside each over his appropriate kingdom. To Neptune had been assigned the empire of the watery element. Homer undertakes to invest him with the insignia and pomp of a monarch. In his hand he puts the trident. To express the fact that, in calm or storm, he is ever making the circuit of his vast realms, he does not place him upon a fixed throne, like that of Zeus, but seats him upon a swiftly moving chariot. What shall draw along this car? What, but the wild, swift, prancing, high-necked waves themselves! Proudly rearing, and arching their necks, clothed with thunder, they lift their foaming mouths high above the level plain of the ocean, and hurry on, tossing their manes of spray in rapid race from clime to clime. On Scio's rocky coast they paw the shore at Homer's feet. The singer takes them captive, and presents them to the ocean monarch, in that magnificent introduction to the thirteenth book of the Iliad, which has always been deservedly esteemed one of the most splendid passages in the poem. To refresh the memory of the reader, we may remark, that in this part of the epic, Poseidon determines to go to the assistance of the Grecians on the plain of Troy. Accordingly, he directs his way towards his "shining, golden, imperishable" palace at Ægæ; yokes his "brazen-footed, golden-maned" horses to his chariot, and flies over the deep to the Troad. He stops the career of his horses in a sheltered harbor, and there detaches them from his car. About their hoofs he cast "golden fetters, infrangible, and that cannot be loosened," in order that there "on the sands, at the bottom of the harbor," they may be ready against his return. The beauty and appropriateness of this description is greatly enhanced, by supposing that through it all, that Homer had reference under the figure of horses, to the waves of the sea. Neptune seeks his horses, not in the open waste of waters, but in their stables, in the depths of the harbor of Ægæ, where be has chained them, that is, where the waves have subsided and wholly disappeared beneath the tranquil surface of the water. The striking epithets, "golden" and "brazen," applied to the palace of Ægæ, as likewise to the hoofs and manes of his coursers, and to their fetters, are beautiful allusions to the brilliant phenomenon of the phosphorescence of the sea. He drives his steeds in full career, across the open Ægean, but when they stop, it is in a quiet cove. There he fetters the waves on the sands at the bottom of the haven; they sink, as it were, out of sight into the depths, and their fetters are truly "indissoluble."

The notes made upon this passage by the ancient scholiasts will be found interesting and instructive, as tending to confirm the view here presented. One of those old Greek commentators has, in connection with this passage gone so far as to append the names, with their etymologies, of these horses. They were named *Sthenios*, the powerful; *Enceladus*, the loud sound of rushing waters; *Erioles*, the whirling storm of spray; and *Glaucus*, the bluish green. All these epithets are exactly appropriate to a resistless, roaring, spray-enveloped, sea-green billow, and to nothing else. Another of the ancient commentators, in remarking upon the swiftness of the horses, adds very significantly, "Perhaps the poet alludes to the rapid motion of the waves." Still it must be confessed that the majority of the scholiasts have not penetrated into Homer's hidden meaning.

The other epic poets of antiquity have availed themselves of Homer's idea, and have in some respects amplified it still further. Virgil, in the fifth book of the Æneid, has closely imitated his great master. By reference to the passage, it will be perceived that he has improved the thought by giving the horses "foaming bridles,"—a metaphor to represent the appearance of a wave, just as it is curling over into foam. He adds this circumstance, that directly beneath the "resounding axle," the sea is stilled into tranquillity, by which he doubtless refers to the long, smooth gulf, which follows after an enormous billow. Nor must we omit to notice the peculiar force of the adjective "resounding." It is certain that an ordinary chariot would not be supplied with the conditions for resounding and rumbling, on the liquid plain of the ocean. Attention should also be directed to one other fact of great importance in connection with this passage. Nearly all the editions follow the common reading "equis," "horses," and this has been retained by Heyne. But he acknowledges that some of the ancient manuscripts, and among them the Codex Mediceus, the most highly esteemed of them all, and which dates from the fifth century, do not read "equis," "horses," but "aquis," "waves." This shows that the transcribers regarded these two words in this connection as synonymous, and thought they were preserving the sense by writing either word.

We pass to the examination of certain passages to be found in the epic poet Statius. This writer has improved on both his masters. Homer and Virgil had certainly drawn a picture of the head and foreparts of the horses, but it was reserved for Statius to make them properly marine horses, whose bodies should terminate in the form of a fish. In this way he made the contour of the animal approach still nearer to the type of the wave. Statius' horses lift up their necks high in the air, but taper away behind, into the broad, flat tail of the fish.—Thus in the first book of the *Achilleis*, he states that the horses of Neptune, "while pawing the sea in front, yet scull themselves along with tails behind, and these broad tails floating on the water, level and smooth the sea behind them." It is apparent that he alludes to the smooth gulf, which follows in the wake of an enormous billow. In another poem, the *Thebais*, Book Second, he relates that Neptune drives his wearied steeds into a harbor. This is in itself a happy conception, to pretend that the waves throw themselves on the strand, because they are tired of racing together over the deep. He then goes on to describe them, in a passage which is somewhat elliptical and obscure, and which we cannot render so well, as it is paraphrased in the French translation of Achaintre. "Ces immortels animaux creusent profondement l'arene avec leurs pieds de devant, tandisque la partie posterieure de leur corps, terminée en queue de poisson, se joue sur la surface des flots."

But perhaps the most convincing evidence to be adduced from the writings of this author, is afforded by a single epithet applied to Neptune's horses in the first book of the *Achilleis*. Thetis, foreseeing the "woes unnumbered" which are to result to Greece, in case Paris succeeds in carrying away Helen across the sea, resolves to appeal to the ruler of the ocean, to sink the hateful ships. She approaches Neptune's chariot and, in the language of the poet, casts herself before the "cerulean horses." Too much importance cannot be attached to the epithet "cerulean." Was there ever a horse seen that was blue, or green, or cerulean." If these horses had been ordinary animals, and not waves, Statius would never have exposed himself to derision, by inventing an epithet, so fit to describe the color of a wave, but so singularly inappropriate for any other purpose.

These are, we believe, the only allusions bearing on this subject, to be found in ancient literature. The Greek and Roman artists have, in their *rilievos* and *intaglios*, that have descended to modern times, represented the horses of Neptune after the model furnished them by Statius. The paucity of materials is here a bar to any extended research. But in the learned work of Spence, entitled *Polymetis*, on the correspondence between the works of the ancient poets and artists, occurs this paragraph. "The make of the sea-horse, as described by Statius, is frequent on gems and reliefs." A fine example of sea-horses, so delineated, may be seen in Spillsbury's engravings, after antique gems in the possession of the Earl of Percy and others. Raspe's catalogue of the principal gems in the public and private cabinets of Europe, contains an enumeration of nine compositions, where Neptune is represented with his horses; and what is remarkable, a description of upwards of twenty gems, representing Amphitrite, the queen of Neptune, guiding her chariot drawn by horses. This seems to indicate that the horse was associated with Neptune, not arbitrarily, but with him, as with any deity, to whom had been given power over the watery element. As regards all those other allusions to Neptune, as the creator of the horse and the inventor of horsemanship, it is easy to imagine that they arose out of Homer's original conception.

With respect to the form of Neptune's chariot, it is commonly said to be a sea shell. But no authority in classical literature is to be found that will prove such an assertion. It may have been an original idea of the ancient artists, who in this way alluded to the shell-like appearance of the space between two waves. Worlidge's *Gems* contains a fine engraving after a carnelian, where Amphitrite is thus represented gliding over the sea on a shell.—*New Englander.*

"WHAT pleases God, shall therefore please me also," were the words of Galileo on his blindness.

THE WIND A MUSICIAN.

The wind is a musician by birth. We extend a silken thread in the crevices of a window, and the wind finds it and sings over it, and poor Paganini must go somewhere else for honor, for lo! the wind is performing upon a single string. It tries almost anything upon earth to see if there is music in it. It persuades a tone out of the great bell in the tower, when the sexton is at home and asleep; it makes a mournful harp of the giant pines, and it does not disdain to try what sort of a whistle can be made out of the humblest chimney in the world. How it will play upon a great tree, till every leaf thrills with the note in it, and the wind up the river that runs at its base as a sort of murmuring accompaniment. And what a melody it sings when it gives a concert with a full choir of the waves of the sea, and performs an anthem between the two worlds, that goes up, perhaps, to the stars that love music the most and sung it the first. Then how fondly it haunts old houses; mourning under eaves, singing in the halls, opening the old doors without fingers, and singing a measure of some sad old song around the fireless and deserted hearths.

IS TOBACCO HURTFUL?

No harm! Hear Dr. Waterhouse, formerly Professor of the Theory and Practice of Medicine in the University of Cambridge, Mass.: "I have been a professor in this University twenty-three years, and can say as a physician that I never observed so many pallid faces, and so many marks of declining health, nor ever known so many hectical habits and consumptive affections as of late years; and I trace the alarming inroads on young constitutions principally to the pernicious custom of *smoking segars.*" He adds, "It is confessed by all, that since the foundation of this College, the custom of smoking was never so general; and it is confessed by all, that the inhabitants of this place" (referring particular to the students) "never appeared so pallid, languid and unhealthy."

No harm to students! Here is a *literary curiosity* for them, from the Dublin Medical *Press*:

"The pupils of the Polytechnic School in Paris, have recently furnished some curious statistics bearing on the use of tobacco. Dividing the young gentlemen of that College into two groups—the smokers and the non-smokers—it is shown that the smokers have proved themselves, in the various computative examinations, far inferior to others. Not only in their examinations on entering the school are the smokers in the lower rank, but in the various ordeals that they have to pass through in a year, the average rank of the smokers had constantly fallen, and not inconsiderably, while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind."

Let the student put that in his pipe; it will do him no *harm!*

Shall we also hear Dr. McDonald, an eminent Scotch surgeon: "I may state that the germs of *premature decay*, which abuse of tobacco is spreading through the country, will ultimately, in my opinion, prove more overwhelming than even the serious abuse of intoxicating liquors."

HOW FLINTS ARE FORMED.

The rounded nodules called "flints" are usually found in chalk beds, and are supposed to be organic remains transformed into chalcedonic quartz. Flint is nearly pure silicic acid, and at one time it was extensively used in the manufacture of pottery and glass, hence the common term "flint glass," in the production of which white sand has superseded it. It has been a subject of some wonder how flint, which is nearly pure silica, could be formed out of organic remains, such as the eggs of extinct creatures in chalk formations. This subject was lately brought before the London Chemical Society, when Dr. Church stated that the origin of flints could be traced to water holding silica in solution. During the percolation of such water through beds of chalk, the silica became separated and the carbonate of lime took its place in the water thus deprived of silica. An interesting example of the deposition of silica in the form of chalcedony took place within a comparatively recent date, geologically speaking. About the year 1400 a basket of hens' eggs had been left in a chalk pit at Winchester, England, and this basket was lately found covered up with broken chalk. The organic matter and the shell of the eggs had entirely disappeared, and their places occupied with the semi-transparent variety of silica—chalcedony. Silica was also deposited upon the willow twigs composing the basket forming a crust of silica.

WHY BOILING MILK FOAMS.

When milk is boiled, its volume is very much enlarged, while water merely bubbles without any increase in bulk; why is it that the two liquids, under the same circumstances, behave so differently? When water is gradually heated to the boiling point, the portion nearest the fire first reaches the temperature of 212°, and the first particle that is heated to this degree is immediately converted into steam. As in its new form its volume is about 1700 fold greater than in the liquid state, while its weight remains the same, it floats upward through the water, being held in a nearly spherical shape by the nearly equal pressure of the water against all its sides. When it reaches the surface it is lighter than air, and consequently floats away in the atmosphere, and being invisible, it is lost to our sight. The rapid formation of these little globes of steam, and their rising through the water, produce that peculiar disturbance of the liquid which we call ebullition or boiling. When milk is boiled, the same little globes of steam are formed, but their surface is coated with an exceedingly thin film of the casein, which is one of the constituents of milk, and which has sufficient tenacity to prevent the bubbles from breaking when they reach the surface, or from being separated from the liquid. They consequently accumulate as they successively rise to the surface, forming the white foam which so frequently flows over the edge of the vessel into the fire.—*Scientific American.*

As the earth is but a point compared to the heavens, so are earthly torubles compared to heavenly joys.

YOUTH'S.

THE WASP AND THE BEE.

A wasp met a bee that was buzzing by,
And he said, "Little cousin, can you tell me why
You are loved so much better by people than I?

"My back shines as bright and as yellow as gold,
And my shape is most elegant, too, to behold;
Yet nobody likes me for that, I am told."

"Ah, cousin," the bee said, "'tis all very true;
But if I had half as much mischief to do,
Indeed they would love me no better than you.

"You have a fine shape and a delicate wing;
They own you are handsome; but then there's one thing
They cannot put up with, and that is your *sting.*

"My coat is quite homely and plain, as you see,
Yet nobody ever is angry with me,
Because I'm a humble and innocent bee."

From this little story let people beware;
Because, like the wasp, if ill-natured they are,
They will never be loved, if they're ever so fair.
—*Jane Taylor.*

HOW TO TEACH CHILDREN TO LIE.

Two ladies and three little children entered the railroad station at A——. The youngest was a rosy-cheeked little boy, apparently between three and four years of age. "We'll have a nice ride in the cars, won't we, Harry," said one of the ladies, taking him up in her arms and brushing the dark curls from his forehead. His face, all rosy before, lighted up with new joy at the prospect of a ride in the cars. "Me will," he said, and clapped his little hands in glee. "Give sisters a kiss and bid them good-bye; the cars will come in a minute or two."

"Shan't you want to see mamma?" asked the other lady. "No," said the little fellow, as he stretched his head out of the window to see if the cars had not come.

A gentleman entered and going up to the group, said, "Good-bye, Harry; kiss papa, before you go away. Now haven't you one to send to mamma?" So the cherub lips gave one full of truth and love for mamma, though to the oft repeated questions, "Do you not want to see mamma?" and, "Shall you not want to see papa and sisters?" he bravely shook his head and answered, "No."

We thought, when he came to say his prayer that night, he could say, as another did, with quivering lips, "Seems to me I want to see mamma." But now his little heart is full of joy, and how easily filled!

The gentleman spoke with the ladies a moment, kissed his little boy again, saying, "Good-bye, Harry," then, to the other children, "Come." They went out, and he helped them into the carriage. Presently he came in, and stretching out his arms, said, "Now Harry," whose sparkling eyes showed *his* thought was, "now I am going to ride in the cars." But that elated, trusting little heart had been deceived. His father put him into the carriage with his sisters. He testified his grief by screams and tears; ours was less manifest, but not less genuine. Little Harry will be cautious how he trusts papa again.

The other day we saw, at a distance, two little children playing in the rich, green grass. Coming nearer, we found they were running from dandelion to dandelion to see who would get the golden head first. Mary was a little older than Willie, could run faster, and would oftenest get it. But Willie's ringing laugh was almost, if not quite, as loud when Mary reached it, as when he caught a nearer one himself. Just as they were shouting over a new-found treasure Willie's father came from his work for his supper, and wanted his little boy to go into the house with him. He stopped a little distance from the children, and, holding a pair of compasses which he had in his hand up to his face, called to Willie, "Come and see what a pretty thing I have." Willie ran to him, and just as he came near, his father sprang forward, caught him in his arms, and, laughing at the child's struggles and cries, carried him into the house. This was the second time that day that he had deceived little Willie in this manner.

This course will not need to be continued long, before the tongue will be swift to tell lies.

IF BENNY WILL.

I once knew a boy who was always quarreling among his playmates. One fine morning I said to him, "Charles, you can do something that will make us all very happy. You can resolve to say nothing but pleasant words for a whole day." Charlie was really a kind-hearted fellow, but very impatient and excitable, and he answered frankly: "I know I am cross and hateful, but it is all because of Benny. I will break off at once if Benny will." But the trouble was that Benny wouldn't. There was no use in waiting for him to become sweet-tempered, for he never did; and so Charles, instead of setting a good example, followed a bad one.

It was just so with his sister. Fanny and Susan had a large pleasant room which they shared together, but it never looked inviting. There was always a comb and brushes on the bureau, half-eaten fruit on the table, towels on the chairs, and shoes on the carpet. Fanny loved order and neatness; at least, she said so; but she never practiced it because Susan didn't. She wrote Susan's name in dust upon the lid of the sink, and let it remain till new dust covered it up. She kicked her careless sister's spools of thread and balls of worsted across the floor, but never gathered them up, because it was not her part of the work; so she acquired the habit of seeing things in confusion, a very bad habit for a woman.

Fanny is now a mother, with a house and daughters of her own, and yet, somehow, the rooms look as if she is waiting for Susan to reform. She says she is waiting for the fall house-cleaning, and better help in the kitchen. It is of no use to wait. If we are resolved to keep on doing wrong until everybody else does right, we may be certain that the "good time coming" will not come in our day. We cannot change others, but we can, with God's help, change ourselves. We can do our own part first, and do it well; then, if we are generous, we shall do a little more. When Fanny's work is thoroughly done, she will not be afraid to help Susan a little; and if Charles is wise, he will learn to shut his mouth and keep his temper, although I don't think Benny ever will.

THE PACIFIC

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LITTLE ANDREW.

"If I only were back at grandpa's," said little Andrew, as he stood in his mother's room pulling off coat and gloves. "There's no fun walking on these old pavements. If I only were back at grandpa's, wouldn't I climb that high hill near the house? Do you remember the day, mamma, when I almost tumbled all the way down?"

Andrew's mamma did not remember; so, laying aside coat and gloves, the little boy commenced his story:

"It was one of the warmest days in the whole summer, and climbing that steep hill was such tiresome work; but though the sun nearly roasted me, it couldn't make me give up. At last I reached the top, and then wasn't it beautiful to see away off ever so far! By and by, I started to come down very slowly. But no matter how hard I tried to come only a little way at a time, my feet would slip. Then a branch I caught hold of broke, and I might have tumbled to the bottom if I hadn't rolled into a bush. But I picked myself up in a minute, and had grand fun for the rest of the way. If we only had a hill in our garden, mamma, it would be splendid."

"It must have been very hard work climbing up that warm day. I thought my little son disliked hard work," replied his mother.

"No, mamma, I don't, when there is something at the end."

"Well, then, I will tell you how you may climb far higher than you ever did at grandpa's, without even leaving this house, and reach the most beautiful of ends."

Andrew's great black eyes opened very wide, for he could not imagine what his mother meant.

"At grandpa's, could you have stood at the foot of the hill and jumped up to the top?" asked his mother.

"O no, mamma," he replied, laughing; "not even a great man like papa could have done that. I had to take ever so many steps."

"Just so my little son will have to do, if he wishes to reach the beautiful end I spoke of. But then he will not be obliged to struggle up all alone. There is One waiting now to help him; One who would dearly love to have my darling start to-day, and climb on bravely step by step, knowing that all the tiresome work would be more than repaid when he reached the end in heaven." Andrew's dark eyes looked downward; he was evidently thinking. And his mother continued:

"If my little boy wishes to start, he must remember, first of all, that he can never reach the top of the hill by trying to climb alone. He must ask Jesus to help him be good; he must give his hand to Jesus, and ask him to guide his steps toward heaven. Then, next, he must think of the little steps, and not feel discouraged because he cannot be good all at once; for every time he speaks kindly when provoked, obeys cheerfully when he had rather do something else, or gives up to another what he wishes himself, a step up hill is taken. But when he hears himself saying, or even thinking, 'I don't care,' if reproved; or, 'I don't want to,' when asked to do something; or acting unkindly in any way, then he is surely slipping down. Perhaps he only intends to be a very little naughty; but it is not easy to go a little way down hill, is it, Andrew?"

"No, indeed, mamma; you run ever so far without meaning to."

"Then, what does my little boy mean to do? He must either be going toward heaven, or far away. Jesus is waiting to help him be good—to take his hand, and lead him step by step, higher and higher, till at last he should reach the beautiful end in heaven, on God's own 'holy hill.' Which way will my darling go?'

"With Jesus, mamma," said Andrew. "I want to climb up hill, and I mean to begin taking those little steps to-day. I won't mind if it is hard work, for Jesus will help me."

So Andrew asked the Saviour to help him, and started that day toward heaven.

Jesus died that you might reach heaven, dear little reader, and is waiting now to lead you there, step by step. Will you not lay your little hand in his, by asking him to help you follow in his own blessed footsteps, by striving to be like Jesus? Then each day, as it passes by, will find you growing more like that blessed Saviour, till at last, when your life's work shall be ended, and heaven, God's "holy hill," gained, you shall there reign with him in glory for ever and ever.
—*Christian Times.*

THE ACORN AND OAK.

My little daughter sat silent while busy at her play. Finally she said with a sober face:

"Mamma, this morning when I was at Miss W.'s she offered me an acorn. Now if I had taken it and planted it, I should have had an oak-tree some day, shouldn't I?" And after a moment's further reflection, she said with a sigh, "But I didn't take the acorn."

"Ah, my darling, you are not the only one who has failed to have an oak for want of taking an acorn."

See, though it be an oft-told tale, how tiny circumstances affect great events; see the shadow of the magnificent forest-king, how delightful, how secure from the burning summer heat—not for a day nor a year merely, but for ages. Some hand planted that tree—one, perhaps a baby, took the acorn.

The things of beauty and strength which are or may be composed of its noble timber—the sturdy ship which defies the waves, is through this good gift of God made the thing she is; and even the cheerful firesides round which we so love to linger, are all proofs, each in their way, that somebody took the acorn.

This little lesson is in its application so wide, so various, that I hardly know where it begins or ends.

Every good impulse, each word of kindly counsel, even our failures and mistakes, may be to us the acorns which, taken, planted and cultivated, may make us like the oak in a spiritual sense—trees mete for the garden of God.

There are in every human life times when little turning-points occur. Acorns are offered; refuse them, pass them by, and in after years memory looks back, and says in bitterness of soul, "I did not take the acorn!"—*National Banner.*

BOMB.—A shell thrown from a mortar.

THE PACIFIC.

SAN FRANCISCO,

Thursday Morning, June 11, 1863.

Notice.

The office of the Pacific is removed to No. 30 Government House, northwest corner of Sansome and Washington streets.

Responsible Editors:
Rev. W. C. Anderson, D. D.,
Rev. E. B. Walsworth,
Rev. G. Mooar,
H. S. Brooks.
Associate Editor
Rev. S. V. Blakeslee.
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Rev. E. S. Lacy
Prof. M. Kellogg,
Rev. J. D. Strong,
Prof. I. H. Brayton,
Rev. A. Williams,
Rev. A. W. Loomis.

The Trustees desire, again to call the attention of the friends of the Pacific, to the aid which they must render us, in making the financial basis of the paper, firm and reliable. This can be done readily, by sending from each locality, as large a list of subscribers, as can possibly be obtained, with an immediate remittance of the money. The paper, for its support, relies mainly upon what it receives from its subscription list. If the Pacific, in its present spirit and aims, now commends itself to its former, and present friends, will they not rally to its help?

The Associate Editor, Rev. S. V. Blakeslee, is authorized to make collections in all parts of the State.

Christian Cheerfulness.

Why a gloomy brow, a tearful eye, and a desponding heart, should be deemed indications of unusual piety, or any part of the christian's duty, we have never been able to discover. True, in a world of sin and suffering, erring beings, like us, who are subject to the judgments of Heaven, ought to mourn over their spirit deformity with penitent hearts; yet a face habitually disfigured with weeping, and a heart soured with gloom, are not elements in the highest style of piety. No devotion can exceed that of the angels in heaven; yet their eyes are never red with weeping, nor their brows disfigured with sadness, nor their hearts weighed down with corroding grief. In heaven all is sunshine—all is joy; and earth can become like heaven only by acquiring its happiness as well as its purity.

Besides, cheerfulness increases the Christian's usefulness, and contributes to the prosperity of the church. One of its effects is the promotion of health, and a consequent increase in the working force of the individual. Misanthropic despondency, melancholy, or any other species of mental suffering, like slow poisons, sap the fountains of life, and in more cases than we are aware, bring their victims to an untimely grave; but a happy spirit produces exactly the opposite effect. "A merry heart doeth good like a medicine," says Solomon, "but a broken spirit drieth the bones." Cheerfulness is a law of health, impressed by our Creator on our system, and no one can violate it without suffering the consequences.

A happy heart promotes growth in piety. We love our Maker the most tenderly and fervently, when we enjoy his perfections most. When our religious fervor rises the highest, we are the most disposed to commune with the Infinite Spirit, and to receive his instructions and do his will. Rejoicing in God, opens to the soul a clearer perception of his loveliness, quickens its affections to a purer and intenser emotion, and leads it along cheerfully and willingly in the path of duty.

Such a spirit also promotes the christian's usefulness among the unbelieving. A pleasant, open countenance, is a good emblem of heavenly consolations, and is always attractive,—while a closed, forbidding face, over which hang gloomy clouds of moroseness and despondency, is indicative of something else than a heavenly frame of mind. It repels men's hearts; it gives them erroneous ideas of the nature and effects of piety; it prejudices them against the Gospel; and seals up their minds to the claims of religion. No heart can be made to love that which seems unlovely, nor to welcome to a warm embrace what it regards with loathing; and if those who profess piety exhibit an unhappy, desponding, and unlovely spirit, it is not to be expected that others will seek that which seems to be the source of so much unhappiness. It is natural to suppose that such hopes and prospects as the christian cherishes, would produce the greatest possible degree of cheerfulness, and dispel at once and forever from the heart all deep, corroding grief; and if it fails to produce this effect, men will infer that it is productive more of pain than blessedness. The cheerful christian always has access to the impenitent. His joyous spirit draws closer around their hearts the cords of his influence, and awakens in them a higher regard for piety and a deeper sympathy with those who profess it. If the church would win the respect of the worldly and commend to them her own blessed life, she must exhibit her religious experience in such forms as attract and not repel men's hearts. She must make her piety appear lovely and not hateful, conducive to human happiness and not productive of misery; and if by a morose and gloomy life she conveys erroneous notions of the nature and effects of piety, through the false signals she has hung out to a benighted and wandering world, souls will be deceived and lost.

We do not say that christians should cultivate or even countenance the wild, boisterous mirth of the world. The joys of earth are too often but a specious appearance, feigned and external—a mere painted drapery of delight over the portals of the heart to hide its bitterness. All who affect mirth are by no means happy. The face may be wreathed in smiles, and the eye seem radiant with intense rejoicing, while a worm that cannot die is preying on the secret life of the soul. The loud laugh, the sparkling repartee, and the voice of mirth, are but too often the expiring accents of a breaking heart, and are made to play on the lip only to hide the deep moanings of despair tha echo and re-echo through every chamber of the soul's inmost sanctuary. Such flashes of joy from the worldly heart no more indicate a joyful spirit, than the lightning which flashes from the frowning cloud indicates that its dark bosom is filled with light.—Worldly joy is but a gilded phantom that enchants only to deceive. As Troy of old continually fled before the Trojans, so it flees from the eager pursuit of its votaries, and is seldom seen except in the dim distance. We do not advise any one to cultivate such a spirit; but we do advise every christian, and insist on it as his duty to cultivate that deeper cheerfulness, which, although grave, temperate, and reverential, is yet fervent and abiding, springing up out of the depths of the spirit, and constantly pervading the inmost life of the soul and its outward manifestation.

College Commencement.

How great a day it is! As a college grows old, as associations multiply and grow intense, as the number of Alumni increase as the pride and joy of many in their college are become strong, the season for the annual college convocation is, as the Germans word it, a "high time."

We must of course miss much of this in a new college like the one at Oakland. But every recurring anniversary fills up that which is lacking. When we first attended Commencement, there were only the Freshmen, and they had hardly become distinguished from the very young *subs* of the college school, who spoke on the same platform. Now those Freshmen wear the dignity and bear the maturity of Seniors, and we feel that only a little while will elapse and we shall see them go out, with diplomas and all proper college honors.

They will deserve them too. The four young men, who have patiently kept on their way, will do their Alma Mater credit, when, if Providence allow, they shall leave been graduated. It is pleasant to watch their growth. Of course these four and the other under-graduates must recollect that they will never again perhaps be of so much consequence as now. If they were members of Harvard or Yale, they would be lost in the hundred others of the same standing. But to us, who have only these for our college forlorn hope, they are of great significance. It is somewhat with them, as with our California cavalry at the East. Here they were all we had. There they are swallowed up in the thousands, who follow Stoneman, Kilpatrick, Grierson, and their equals. Because they are Californians, they are not, at Camp Meiggs, of any particular consequence. Their fame must depend upon the manhood there is in them. So the real standing of our under graduates must depend on the powers they have, the discipline they shall attain. They have done well. Their elocution has become much more natural, and effective. Still we do not doubt that they can do better, especially in the more perfect elaboration of their subjects of thought, giving not less care to the mere rhetoric of what they say, but more to the real value of the thoughts themselves.

The attendance of Trustees and educated men, we thought, was not so large as last year. We hope we shall not seem impudent, but really it is a great misfortune that a larger number of Trustees do not attend both the examinations and more public exercises. The general audience was good, and the boquets more numerous than good.

The annual address by Rev. Bishop Kip was gracefully delivered. Its subject was the Discouragements of Scholarship. It is not a good time for an address, after listening to a number of young masters, and just before a collation. An orator always needs to collect his own audience. The nature of the subject was such as to discourage very close thinking, and the points made were not very distinct. But it was grateful to listen to one, whose style, all the color and foam of whose discourse, and whose allusions came of Greece and Rome and the old English authors of Milton's classic days.

The collation was served in the new College building, now in process of erection, and did credit to the ladies who served it. The College building will be an ornament to the place and a great convenience. We wonder if it cannot be named. Messrs. Brodt, Tompkins and others, made some speeches of congratulation.

So commenced the new College year at Oakland. The substantial progress made during the last year augurs well for the year coming. The Vice President, to whose energy much of this progress is to be traced, has reason to congratulate himself. He has earned the gratitude of the friends of a true collegiate education in California. We can only join our desires, with those of all whom we know, that the latest effort of the Trustees to secure by a liberal endowment, the Presidential services of the scholar, whom they have elected, may be crowned with success.

Departure of Rev. W. C. Anderson, D.D.

There *are* some seasons so sacred, and of interest so intense, that all things without their atmosphere sink into insignificance for the time being. Those pressing business transactions, that are so importunate as to thrust themselves into every man's mind, if they are not warded off, and an unflinching guard set upon each avenue that leads to the heart, vanish—and the true realities of life and eternity stand out in bold relief against the surroundings of everyday pursuits, which sometimes assume such importance and vivid light as to obscure almost entirely the great object of our existence—"to glorify God, and enjoy him forever."

Such an occasion occurred last Sabbath evening in the First Presbyterian church of this city, called forth by the anticipated departure for the East of its Pastor, the Rev. W. C. Anderson, D.D., on Saturday next. In the morning the sacrament of the Lord's Supper had been administered to about 270 of his flock, and the Rev. Doctor intimated to them that in all probability it would be the last time, in some months, that he would break to them the bread of life. This added a peculiar solemnity to the services, ever calculated to awaken the tenderest emotions of the heart.

At the conclusion of the morning service, Dr. Anderson requested a full attendance of the congregation in the evening, as he had some things to say to them, which might assume the form of a sermon, or might not.

In the evening at an early hour the house was filled. Then came a beautiful and able discourse upon the twenty-third Psalm: "The Lord is my Shepherd." Before entering upon the discourse, however, Dr. Anderson explained briefly to his people the reasons for his departure at this time. He said it had ever been necessary for him to take relaxation from mental labor for a month or two during the summer season, and many circumstances combined led him to believe it his duty to make this season's trip to the Eastern States, instead of to the mountains. Mrs. Anderson was in the East and ill, and most likely her sufferings would be prolonged to a much greater extent than her physicians anticipated. (We mentioned some few months since the departure of that esteemed lady, accompanied by her son, Rev. John A. Anderson.) It was natural and necessary that he should be with her during her affliction. Again, although his own *general* health was even better than usual, he had of late been much distressed by a disease (pertaining to the brain, we think,) which rendered mental exertion exceedingly dangerous, so urged his physicians.

In view of these things, and one other, which will shortly be mentioned, with the consent of the Trustees and Elders, he had concluded to leave immediately for the East. It had been reported that he was about taking a final leave of his church and people. It was not so. The report had no foundation whatever. The understanding between himself and the church was as follows: The church granted their Pastor a leave of absence for four months; at the end of that time, should the church require his presence, he would promptly return; should all be going on well, and the church prospering under the young minister whom he left in charge, a longer leave would be granted, for it was his heart's desire to go upon the battle-fields of our beloved country, and there minister to the spiritual wants of the men who give their life's blood to the cause of Liberty; to behold his Country in her hour of trial. Yes, whatever time could be spared from his family, would be spent among the soldiers.

Again, he repeated, that he hoped to stand before them in days to come, and minister to them in spiritual things; but the future, always uncertain, was peculiarly so at this present time, and it might be so ordered that on earth all should never meet again in the same relations, as Pastor and people, but trusted in the merits of Christ, our Saviour, to meet in the world on high. "Furthermore," added the venerable gentleman, "as regards him who is to supply this pulpit in my absence, had the choice of the whole world been given me I could not have pleased myself as well, as in him who has been providentially sent. He comes to you with the highest recommendations from churches in New York; he is a gentleman, and a scholar of no ordinary attainments, and, above all, possesses that deep and holy piety of the McShean school, on which may the Lord pour out his holy spirit in his ministrations unto you. And finally, he is a loyal, truly *loyal*, man."

Fain would we give in full the beautiful discourse on the first portion of the twenty-third Psalm, for it is indelibly impressed upon our heart; but to give it all at this time is impossible. One portion of it, however, we must refer to before closing. The substance was somewhat as follows:

In looking over the past of this church, shall we not surely say, the Lord has been our Shepherd? From the toilsome, rugged paths of distress and difficulty, He has led us into the "green pastures and beside the still water." From the little band of worshipers in the simple tent, has sprung this large congregation. This was the first church organized in this city,—the second in the State. The first one in the State, too, on which was raised the flag of our country. There let it wave, I entreat you, until the war has closed.

The church was greatly blessed under its first pastor, who I now see before me (Rev. Albert Williams). But it had trials; fire came and swept away their beautiful building; then came the commercial revulsions a few years later; then the pastor's health gave way, and on that account obliged to resign his charge; the church was left without a stated ministry. About this time it lost a large number of its members, who left it to form another church; yet closely the remaining portion clung together, and had not God so willed, surely it would no longer have been a church; but He upheld it by his power. Then was called its present pastor, and shortly after, the house of worship being sold, we went to worship in the Chinese Mission Chapel. Ah, yes, it held us; and in it we were blessed; the Spirit was poured out, and I can truly say that those eleven months will ever be recollected as among the happiest of my life. (At the mention of the time in the Mission Chapel every heart that worshiped there must have throbbed with emotion. Who of those times does not remember it?)

In conclusion, the pastor exhorted the people to uphold their young minister (Rev. Mr. Bayles); sustain him in all things; to love one another and the christian brethren of all denominations as heretofore, New School, Congregationalists, Baptist, Methodists, all; avoiding discord and controversy of all kinds; seeking by all means to sustain the Union Prayer Meetings; and, finally, reverting to his own peculiary happy connection with the congregation, that for nearly eight years had been one of uninterrupted peace; thanking them for their kindness to him and his, assuring them of his unceasing prayers, and requesting theirs for himself until in God's good time they should meet again, if so it was His will.

With the Benediction given, and received with a sacred, solemn tenderness, beyond all power of language to describe, closed the services of that memorable Sabbath day.

Well may the people of the First Presbyterian Church of San Francisco be devotedly attached to their pastor, for *never*, *never* was there a truer, nobler-standard bearer of the cross; to the hearts of his people he is bound by the tenderest and most sacred love; we dare scarcely trust ourselves to speak of him, lest in the warmth of our attachment and depth of love we should utter more than we ought to permit ourselves to express. That health may be speedily restored to himself and to one so dear to him and his congregation, and that they may yet spend long and happy years in this land, is the heartfelt prayer of all his people.

Answer to a Letter from a Christian Friend.

[The following, received from an active, devoted member of one of our interior churches, we deem it not best to pass unanswered; though to do it we must tread on "holy ground." Therefore as it were removing our shoes from our feet, that is, proceeding with carefulness, and like a child barefooted, with humbleness and dependence on a guardian's aid, we attempt a reply to the questions, hoping not to awaken denominational jealousy or sectarian strife, while we attempt to aid the thinking and truly enquiring soul. The letter received consisted only of the following direct questions, but we separate them to return clear answers to each.]

Question.—Being desirous that Jesus Christ should be known by all men, the questions have often arisen in my mind, Why are not more saved? Is not the plan of salvation perfect?

Answer.—Yes, for so says the Bible, "Jesus Christ, who is the propitiation for the sins of the whole world."

Q.—Had he not wisdom and power to devise and bring into operation a plan sufficiently broad to meet every contingency that might arise, so that all should be saved?

A.—This question, we think, implies an absurdity. To suppose power to make two and two five, is to suppose an absurdity. To suppose power to make truth error, or error truth, right to be wrong, or wrong right, is to suppose an absurdity. So to suppose power to compel free agency is, we think, to suppose an absurdity. Now there are but two possible ideas of the government of God. One is that all things are only parts of a machine, which God turns, compelling and directing all events. This makes God directly responsible for all the wrong, misery, pain, and agony there is in the world, and destroys the idea of any thing better or happier in the future. For he will not become any better himself, and if he makes the machine and makes it go as by compulsion, there is no reason to think he will ever improve on his plan as to make it go better. This is the dark, dark, dark system of the mere naturalist, rationalist, fatalist and infidel.

The other only idea of God's government is, that the proper subjects of that government are intelligent, moral, accountable, free-agents, of whom all can, and some do, refuse to obey God, and thus arises all the real evil that has, does, or ever will exist. This is the rational animation, ennobling Christian system, which summons a man to think, plan, choose, and strive intelligently for all good forever, encouraged by the rational and glorious assurance of a Governor of infinite perfections, infinite in justice, knowledge, goodness and power, ever present to aid and protect him to the utmost.

Now in this system to suppose God to have power to compel all men to be good, or be saved, is to suppose an absurdity; for to compel a free-agent, and he be free, is absurd, as much so as to make two and two five.

Again, in this system to suppose that God has power to so bring it about that all shall be good, or be saved, *may* involve an absurdity. We do not know. Therefore we cannot assert that God can do it. But this we can assert, that if he could do it, it would not, on the whole, be as good as the present, for the present is the very best possible, even to the infinite God. How do we know this? Because from all the evidences of both nature and of revelation combined we know that God is infinitely good, so that if it had been possible, on the whole, for God to have adopted a better system, even in the minutest thing, then He would have adopted it in place of the present. Hence as he did not adopt another, but did adopt the present, we know that the present is the best possible to Him. This is about all we can say. For to tell why this system is better than any other would require that we should know all about the infinite number of possible other ones and of this one too, *i. e.* that we know as much as the infinite God himself. We can only say, because we have confidence from good evidence, in Him therefore we know He has chosen the system, which, on the whole, is the very best possible.

From what we have said, the remaining questions are easily answered.

Q.—Has God done all, and is He doing all that is possible for Him to do, for the salvation of human souls?

A.—Yes, certainly; all that is possible consistently with the highest good of all in the best possible system.

Q.—I hear you say in the language of Jesus Christ, "Ye would not come unto me that ye might have life." True; but was it or is it possible for even this contingency to be effectly met?

A.—We answer no; not possible for God, unless He should choose a different system from what, as really the best possible, He has chosen. How do we know? Because from all we can know of God we know that he is infinitely good, and therefore, if on the whole, any other system, even in the minutest thing, was possible to God, then He would have adopted it, instead of the present. As to our giving the facts why this system is the best possible to Him, for this we must know the possible facts of all other systems, and the real facts of all of this, too, or we must know as much as God himself. Hence we cannot give the philosophical facts as to why this system is the best. These will steadily be unfolding, more and more clearly, and more and more gloriously, throughout all eternity. At present we must rest confidently satisfied with the fact by faith, that as God is infinitely good, He has chosen the best possible syssem, best possible to Him, even in the minutest particulars, while the sinner alone is directly to blame, for he will not come to Christ that he may have life; and also the Christian may be indirectly to blame, for not laboring faithfully enough to bring sinners to Christ.

"As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn and live. Turn ye, turn ye, for why will ye die." "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." S. V.

[For the Pacific.]

Our Pastor.

THE REV. W. C. A., D.D.

On the bleak hill-side he found us,
Few—but to each other clinging,
Lo! he clasped his arms around us,
Sacred joy and comfort bringing.
Through the night's dark hour he led us,
Bethlehem's star, the only guide,
With the bread of life he fed us,—
Taught of Jordan's cleansing tide.

Leave us? for a time—*must* leave us,
Shrink we? nay—the thought disown;
His—*our* loves, his sorrows grieve us
To a depth untold—unknown;
We in silence gather 'round him,—
Silence—lest divulged our woe,—
Tenderest ties to us have bound him,
Yet we weep, "Go, shepherd—go."

Still, thy peoples' hearts are with thee,
Love and prayers for thee combine;
Father, Son, and Spirit bless thee
In thyself, and all that's thine.
Father! through all dangers guide him;
Plead we now, "Our Pastor keep,
Let no grief or ill betide him,
Bless the shepherd—bless the sheep."

San Francisco, June 10th, 1863.

Voices Beyond the Mountains—No. 6.

SOLDIERING IN THE SOUTHWEST.

Headquarters, 1st Brigade, 1st Division, March 15th, 1863.

When I last wrote you, dear H——, I think it was only the day before yesterday—I was under orders. I moved my brigade at four o'clock, A. M., of the 14th, and bivouacked near Port Hudson, my brigade being held in reserve. The movement was in aid of the fleet—Farragut's—to pass the batteries at Port Hudson, with a view to the blockade of the Red River. There was slight skirmishing, the rebels being driven into their fortifications just before dark, and at half-past eleven P. M. the terrible rapidity of shot and shell commenced. No pen can describe or pencil trace the awful sublimity of the scene. The earth fairly trembled, and the skies lighted up with broadsides out of those noble vessels lying close under the heavy ordnance that belched forth tremendous volleys, that would make everything mortal realize the terrible nature of *the horrid front of war*. For more than two hours these repeated shots and volleys light up the heavens, whirling through the air like myriads of fire-flies, occasionally bursting high among the clouds, then low upon the ground, or crashing through the staunch ribs of floating fortresses, peopled with living humanity, frenzied with patriotic zeal to win or die. I watched this scene from the window of a rebel house, which I had made my headquarters, with an anxiety and suspense that can only be imagined, not defined. Commodore Farragut, with his flag-ship *Hartford*, the strongest and best of the fleet, stems the swift current, a current not unlike our own northern Niagara, and passes through the fire and groans onward, out of range of the batteries. The *Albatros* also accomplishes the seemingly impracticable feat, while the *Richmond*, just getting out of range, is disabled by a shot through her steam-chest, and becomes a helpless target floating down the stream, but miraculously escapes utter demolition, for the daring *Mississippi* has out-vied her consorts and hugged the batteries so close as to get aground, and the *Essex*—an iron-clad—and others, are tumbling the shells into their works, the *Mississippi* alone silencing three batteries. But all in vain, it is but a question of time, the gallant *Mississippi* must be sacrificed, or fall into traitorous hands, and the torch is applied, while her officers and men make good their retreat by small boats. The rapid current soon slips her out of her moorings, and away down the stream she goes, as if mad with her own heat, exploding in succession her own shells, which lie upon the deck, lighting up the heavens with a lurid glare, and hurling her promiscuous shot and shell, aimless, no hand at the lanyard. But the final scene outstrips all. The magazine has ignited, and blackness of darkness is hurled hundreds of feet into the air, bespangled with fiery sparks, and burning, broken spars. I hold my breath in dread suspense, and the earth trembles with the expiring groan of the devoted ship.

Thus far I have mingled my present knowledge with the scenes I witnessed, but at the time of course I could only know *our reserves*, and very soon I received an order from the Commanding General, to take charge of the entire baggage train of the Department, filled with ammunition and supplies, *the sole dependance of a large army*. I was ordered to start the train at once, and had assigned to my command battery G, Regulars. I was fully impressed with the responsibility which was attached to myself in this expedition, having to return by a road, the Bayou Sara, which had another, the Clinton road, running parallel to it, and only distant about a half-mile or so, and upon, and in the vicinity of which, was reported fifteen hundred rebel cavalry, with some infantry and artillery, of which I had been previously cautioned when posting my pickets the night preceding.

I placed the 49th Mass. in the advance, followed by a section of artillery, then the 48th Mass., followed by a train a mile and a half in length, on either side of which I had posted companies in single file, followed by the 21st Maine regiment, then a section of artillery and the glorious old —th for my reliance in the rear, this being the post of honor and of danger. * * * * * After just one hour of preparation I sounded *forward* from the bugle, and got my train under way; the great strife with me, was to get to my present encampment over the Bayou Mountains, where we had a pontoon bridge, before this rebel cavalry on the road could get there and destroy it. They, the rebels, had farther to go, but I was encumbered and on foot, while they were light and on horseback. I have since heard that they were reconnoitering, but did not venture to attack us. I made a rapid march without rest, about six miles, planted a section of artillery to command the Bayou, when I was halted by orders from the General—Banks—which informed me of the successful results of our efforts to deceive the enemy by an expected assault, while the gunboats passed the batteries. I am now in camp at Baton Rouge, my headquarters in a negro shanty, while my poor fatigued troops are suffering from the most intense rain, which has been pouring down in torrents for several hours, and nothing better to shield them from this inclemency than shelter tents, pitched on a soft soil of clay. It is not a cold night, but the poor fellows are wet to the skin. My heart yearns toward them in their discomfort, and I inwardly curse the rebellious whelps who have brought such a scourge of war upon us.

Our losses last night were very light among the land forces, only a few wounded, one of them a Colonel. The gallant sailor boys, of course, suffered considerably. The *Mississippi* lost thirteen killed and thirty wounded, the others much less. I have had no rest for two nights and days, and intend to go to my blanket early to-night for a good sound sleep.

The following Letter of a Brigadier-General in the same Division, has already appeared in the *Republican*, published at Hudson, N. Y.:—

"On Thursday, the twelfth of March, we received orders to strike our tents and turn them over to the Quartermaster for storage, together with all extra baggage, etc. and to provide ourselves with two days cooked and two days raw rations. In lieu of these tents, shelter tents were furnished. All remained quiet with us, until Friday at midnight, when we received orders to move at daylight the 14th, and to take Bayou Sara road. This we did, our train consisting of one four-mule wagon and two three-mule carts. We marched until about two o'clock, when we bivouacked on Vallandigham's plantation, eight miles from Port Hudson.

At two o'clock, A. M., on Sunday, the 16th, orders came to fall back beyond Bayou mountains, our brigade having charge of the entire army train. We arrived at the Bayou a little after noon. This place is about as far from Vallandigham's south, as Port Hudson is from it, south. Just after getting into bivouac it commenced raining, which of course made us very uncomfortable. We were awake all of Saturday and Sunday nights, watching the bombardment at Port Hudson. The shells could be distinctly seen and heard. After leaving our camp we could see the light of the burning *Mississippi*, and just before daylight the explosion of her magazine took place. That was the grandest sight I have ever seen, and the report was terrific.

We remained in camp at Monteseno Bayou until Monday night, the 19th of March, when at six P. M., we received orders to prepare two days rations and report for special service immediately to Gen. Banks, at Baton Rouge. At eight, A. M., I started the regiment, and marched five miles in an hour, reported, and was ordered to embark on board a steamboat, and report to Colonel Parmlee, of the 174th New York. At midnight the boats steamed up the river, but tied up after going a little way, the fog being too thick to proceed. About ten o'clock, Tuesday, A. M., we came in sight of our mortar and gunboats, four miles below Port Hudson. At noon we landed on the west bank of the river, four miles and a half below the rebel batteries. I will here inform you that the object of the expedition was to go back into the country, on to what is called the False River, and down that river to the Mississippi, and thence up the last named river, to put ourselves into communication with Farragut. * * * * Well, as I have said, we disembarked, and took a road through Winter's plantation—the 174th first, a section of the fifth regular artillery, (Co. G,) next, and the ——th, bringing up the rear. After passing through quite a swamp, we came to high ground, where the artillery was ordered to halt, and the ——th to support it. * * * We soon after received orders to march back to the river, and back we went.

Before leaving with the regiment, Lieut. Jones, Co. H, with my approbation, had taken ten men and gone up the levee on a scouting expedition. I got back at half past nine, P. M., and Jones soon came in, bringing a rebel Captain and five men, whom he had captured at a signal station three miles and a half above us. They belonged to the signal corps, and the rebs will miss them seriously, as Youngblood, the Captain, is the only officer they had at Port Hudson.

After a little conversation with this Captain Youngblood, I took a boat and carried him over to the *Richmond*, to let Capt. Alden have a talk with him, and returned to our own boat at twelve, P. M. Our regiment occupies one vessel, the 175th another. After taking his parole, Youngblood and myself laid ourselves down together under my blanket, 'more,' as he quietly remarked, 'like two intimate friends than like two men who, three hours before, had been sworn enemies.' I found him to be a very fine fellow, and a gentleman of good breeding. He was from Memphis, Tenn.

On Wednesday I reported the capture to Col. Parmlee of the 175th, and he desired me to suggest whatever I thought best to be done next. Youngblood had told me that Farragut had been at Morganyia the day previous,—which place he left in the evening, for Red River,—and I advised to send out a small party to reconnoitre the country, to discover if the enemy had crossed during the night, and what damage had been done by the cutting of the State levee, which Youngblood had informed us had been done. To this he agreed, and I detailed Wadsworth and Tuttle, with their Companies, one piece of artillery, and a squad of cavalry, and directed them to go just as far as they could, and be able to return to camp before dark.

At half-past ten A. M. they set off, after having been repeatedly cautioned to proceed watchfully and in case they should come up to, or fall in with any force of the enemy, *to fight* and send back for help, if they wanted.

Leaving the Lieut. Colonel with the regiment, I took a squad out on a foraging expedition. The Adjutant and Quartermaster, I directed to go up the river and reconnoitre the batteries. I returned about half-past three P. M. with cattle, sheep, chickens, turkeys and geese enough to feed a brigade, besides forty mules and a few horses. The Adjutant and Quartermaster came back and reported that they had been above the enemy's batteries, and to the State levee, and confirmed the story of Youngblood concerning the cutting. The crevasse was thirty feet wide and the water was full four feet deep, and rushing through very fast. I began to feel a little uneasy about the artillery getting back over Bayou Clause, but took it quietly. Just at dusk the detachment was reported in sight, and such a comical sight! Every other man was mounted in the midst of quantities of eatables. They had pushed on within sight of the river, beyond Theaudeau's store, and found the State Crossing to False River—a large bayou which leaves the Mississippi and returns to it,—there are two substantial dykes across it; no enemy, either going or returning, but had brought in ten mounted men, whom they found at one house. There being no doubt that these men were scouts of the enemy's we placed them forthwith on board a steamer and sent them to General Banks, at Baton Rouge.

This Col. —— was perfectly satisfied with the day's work, and complimented the regiment. The two steamers were despatched to Baton Rouge during the night following, and at nine A. M. of Thursday afternoon, returned, bringing Gen. Banks and staff, with Col. Dudley and his Brigade. * * * * * *

At half-past ten o'clock A. M. of the same day, our regiment, with the 30th Mass., Col. Paine, 2d Louisiana, in command, were detailed to go if possible to the False River. Col. Paine concluded to try another road farther down the Mississippi, as I informed him that the artillery had great difficulty in crossing the Bayou Clause the night before, the bridge being afloat—I am in advance of my story—Thursday noon, after Gen. Banks had arrived, a detachment from the 162d N. Y. was sent down the river—the 174th took the road over which my companies had been, and our regiment with the 30th Mass. were taken up the river road. We could not go far, of course, without drawing the enemy's fire; Co. E., Capt. Keinug, of the —th were thrown forward as skirmishers, a topographical engineer wishing to make a sketch of the batteries. They soon opened on them across the river, the *Monongahela* and *Genesee* responded with their 100-pound Parrots. We could see the shells explode in their camps, and a good deal of damage must have been done. At twilight the firing ceased, and we returned to camp, Company E. bringing in one of the men who was wounded by a small piece of shell going through his leg above the knee—nothing serious—the company behaved well under fire, and for a short time it was very hot.

On Friday, *we* were sent with the 30th Mass. to see if we could reach False River. We marched along the river about a mile, and turning down a lane soon came to Bayou Clause, and found the bridge gone, and the water very deep. The 30th crossed on a log in advance, and I was instructed to follow as fast as I could. You must know that marching six hundred men single file across a log, is no little job, and takes time. While the regiment was crossing we swam with the horses across, my own horse being the first to plunge into the stream. Just as I had made ready and was about to move on, an order reached us to move back, as Col. Paine, in advance, had found other water courses impracticable; so back I started the regiment, taking with us, by the way, ten head of young cattle which I found in the woods. We reached our bivouac at dusk. The next day, Saturday, we did nothing but set on the levee, and watch the gun-boats as they threw an occasional shell into the forts; the *Essex*, ironclad, opening her battery for the first time. Sunday, at noon, I received the welcome news that the regiment would be sent back to join its brigade, and accordingly we struck our bivouac on the banks of the Mississippi, embarked on the *Sallie Robinson*, and arrived all safe at Baton Rouge at four o'clock P. M. Of course it rained, but the men bore it cheerfully. I learned that the brigade were on their old camping ground and to that we marched. The Quartermaster hearing that we were to return, had drawn up our tents, so we were made comfortable as possible, under those circumstances, everything being damp, if not thoroughly wet.

Thus ended this expedition. * * * We proved that the enemy were not in force opposite Port Hudson. Our men behaved admirably, none could do better. * * * The regiment is well provisioned; sugar goes begging, and each man has tobacco enough to last him for months to come.

The plantation on which we bivouacked (Winter's) was as fine a place as I ever saw. The sugar-house an immense structure built of brick, cost over one hundred thousand dollars, and his dwelling was splendidly finished. Marble mantels, gas, and all the conveniences you find in the houses of the Yankees. The front yard (a

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very large one, surrounded by a hedge composed of a species of wild rose in full bloom, while we were there) looked one immense bed of flowers, some of the most beautiful and rare roses, honeysuckle in variety, etc., etc. This is as it was when we took up our quarters there. When we left the place, the garden was a desert, the out houses all leveled to the ground to be used as floors for shelter tents, and everything looked desolate and deserted. I'll warrant poor Winter, when he returns to his plantation will curse the day on which civil war broke out in these United States. Whenever an army moves it ruins the country it passes through worse than a fire; it sweeps over the whole face of it. * * *

Our regiment captured and turned over to the Quartermaster of Gen. Bank's staff, over seventy-five fine mules, to say nothing of the horses, they being poor creatures; and last, the negroes. On our arrival at the plantation, an old negro came to me, and said, cap in hand and bowing: 'Massa, will you send us poor black slaves back to our massas, if we come in?' 'No,' I said; 'come in, and bring all you can.' 'Can twenty come in?' he asked. 'Yes,' said I, 'five hundred.' That was enough. 'Bress God,' said he, 'I bring you one hundred before daylight.' And, sure enough, when I waked at *reveille*, there was my 'nig,' with over a hundred!

This was only the beginning. I believe there were more than five hundred came in *during* our short stay in that place. Scarcely one of them could speak English, their language being a kind of mongrel French; all sizes, conditions and ages, of both sexes, from those as white as I am, down to the genuine Guineaman. They were all sent to Baton Rouge, with their plunder, and each had a cart-load. What will be our future movement, I cannot say.

* * * * * *

I was on board the *Richmond* twice, by invitation of Capt. Ramsey of the Marines, and had several invitations to visit the *Monongahela* and the *Genesee*, but could not avail myself of the civility. * * *

I shall write again to you next week."

Correction.

EDITORS PACIFIC:—The statement in your issue of June 4th that "Rev. Mr. Skinner, lately tutor in Hamilton College, has arrived among us, commissioned by the Am. Home Missionary Society to labor among its churches in this State," is slightly incorrect. Mr. S. was commissioned and sent out by the Presbyterian (N. S.) Committee on Home Missions, of which Rev. W. W. Brier of Alvarado is District Secretary for this coast, to whom all N. S. Presbyterian churches and communities desiring ministers of that faith should apply. Formerly the N. S. Presbyterians carried on their missionary work through the Am. Home Missionary Society; but finding by experience that such an arrangement was impracticable, for the sake of peace and harmony in the church, the General Assembly adopted a Home Missionary system of its own, and now carries on that work through its Presbyteries and other appointed agencies. The new arrangement has been found to be much more pleasant and practicable than the old, and is prospering finely. Mr. S. is the first missionary it has sent to this coast, but several others are under appointment and will soon arrive among us. Thus far every application for aid made to the new society from this coast has been granted. In view of this fact all churches in sympathy with it should immediately take up collections in its behalf and forward the same to the District Secretary.

By giving this communication a place in your next issue, you will do an act of justice to one of the denominations represented by the PACIFIC, and oblige N. S. P.

RELIGIOUS INTELLIGENCE.

The Eastern Churches.

Congregational.

SOME months ago, President Blanchard, of Wheaton College, in his paper, the *Christian Era*, advocated the revival of the plural Eldership in Congregational churches. Mr. Holbrook, of the *Religious Newsletter*, would not hear it. Mr. Dexter, in the *Congregational Quarterly*, shows that it was rightly dropped. But Dr. Bacon, while sharply discriminating the theory of Eldership in Congregational churches from the theory of it in Presbyterian churches, seems to think there might be some advantages in retaining it.

—The Central church, Boston, has been sold for $105,000, to be used for business purposes. The church proposes to build elsewhere.

—The Rev. Richard Woodhull has been appointed Treasurer of the Trustees of Bangor Seminary, he having successfully completed the endowment of the Professorship of Theology.... Professor D. Talcott Smith has had his name changed to Professor D. Smith Talcott.

—The articles of Rev. Mr. Patton of Chicago, in the *Congregational Quarterly*, on the practical steps of Christian Union, in which he advocated the disuse of strict creeds in our churches, and the adoption of no articles of Faith except such as any evangelical brethren could receive, attract favorable, as well as unfavorable, attention. Among the responses, one strikes us as specially wise—the adoption of the Apostles' creed, with a covenant sufficiently comprehensive to express a full personal consecration. Our Fathers made less of the church confession, and more of the covenant.

—John Adams, Principal of Phillips Academy, Andover, Mass., for many years of earlier life, died at Jacksonville, Ill., in his 91st year. His sons are Rev. William Adams, D.D., of New York, and Rev. Jno. R. Adams, Chaplain, of Gorham, Me.... Rev. Abraham Bodwell, for nearly half a century pastor at Sanbornton, N. H., died in the latter part of March, in his 86th year. He was a scholar at the same academy, and studied theology with Rev. Jonathan French, of the South church, before the days of the Theological Seminary.... To these older men is to be added the name of Geo. H. Edwards, son of the excellent Prof. B. B. Edwards, who died at St. Helena, in February, on his way home, from a journey round the world. In August last we had the pleasure of a visit from him, having then just returned from a look at the Big Trees. Afterward he visited Honolula, Hongkong, &c. He reached a Christian hope in the early part of his voyage. ....James Dwight, Esq., son of President Dwight, died at New Haven, Conn., in March, aged 78 years.

—Mr. Blodgett writes from Tieutsin, China, that the New England Congregational churches have only three missionaries in the empire.

Presbyterian.

THE May anniversaries began on Sunday May 3rd, with a religious service of the Foreign Mission Board of the Old-School Presbyterian Church. The special embarrassments of this Society during the last year were the unprecedented rise in the foreign exchange of the country. The missions of the society are in a prosperous condition. Among the noteworthy events of its history during the past year are the translations of the New Testament into the language of the Affghans, and the completion of the Chinese translation of the whole Bible.

We learn from the organ of the United Brethren in Christ, that the mission conference of the Church in Missouri and Kansas are in a promising condition. In Missouri new missions have been formed and more men employed, and the preachers have received many more calls than they could respond to. In Kansas each of the nineteen fields but two reported an increase of membership. The mission established for the freedom of Kansas promises abundant fruit.

BOARD OF FOREIGN MISSIONS OF THE (O.S.) PRESBYTERIAN CHURCH.—The annual anniversary of the Board of Foreign Missions of the Presbyterian Church was celebrated Sunday evening May 3rd, in Dr. McElroy's church, corner of Fourteenth St. and Sixth Avenue, N. Y. The financial affairs of the Board are in a satisfactory condition, the treasury being free from debt, although the operations of the Society had been somewhat restricted to reach that result. The receipts during the last year had been $188,458.93; expenditures, $187,169-23; and after paying off a small balance from last year, there remains in the treasury the sum of $336,98.

The report mentions the appointment of eight approved men as missionaries, to be sent forth when the funds of the Board permit; and it gives the names of four ministers—three of them are married men—and of three teachers, who were sent out during the year to different missions.

As to the work abroad, the report gives particular information concerning the missions among the Chippewa, Iowa, and Omaha Indians, the Chinese in California, in Japan, China, Siam, India, Western Africa, Brazil, New Granada, and some of the Roman Catholic Countries of Europe, and to the Jews of this city. They relate to the labors in these widely extened fields of sixty-seven ministers, without including the number aided in Europe, of sixteen male and seventy-one female assistant laborers, mostly connected with missions in Africa, India, and China.

The number of scholars under instruction in the mission schools is about 5000. The issues of the printing presses in India and China were larger than usual. The translation of the New Testament into Pushto, the language of the Affghans, and the completion of the whole bible, are among the noteworthy events of the year. The latter was the last work of the lamented Dr. Culbertson. Beside his removal by death, the Church was called to mourn over the death of Dr. Campbell of India, Mr. Gayley of China, and Mr. Clemens of Africa.

The sermon preached by Professor Shedd, and set forth the scheme of theoretical and practical Christianity, as preached to the Gentiles by the Apostle St. Paul.

ECCLESIASTICAL RECORD.—The post office address of the Rev. H. R. Avery has been changed from Dayton, Ohio, to Pacheco, Contra Costa County, California, where correspondents and publishers will please address him.

The Rev. Thomas McCauley has resigned the pastorial care of the Church at Huntington, Long Island, having accepted the appointment of Assistant Secretary of the Board of Education. Correspondents will please address him at the Rooms of the Presbyterian Board of Education, No. 821 Chesnut street, Philadelphia.

The Rev. Edward Hopper has resigned the pastorial charge of the church at Sag Harbour, Long Island.

The Rev. Samuel T. Lowrie, of Alexandria Pennsylvania, has been released from his charge. Mr. Lowrie intends making a visit to Germany.

Mr. Gilbert M. Potter, of the Western Theological Seminary, has been called to the Presbyterian Church of Pine Creek, in Allegany Presbytery.

The Rev. A. B. Clark, of Altoona, Pennsylvania, has resigned his pastorial charge, on account of long continued ill-health.

The Rev. D. O. Davis has resigned his charge of the Fifth Presbyterian Church, Cincinnati, and removed to St. Louis.

The pastorial relation existing between the Rev. T. M. Oviatt and the church in Decatur, Illinois has been dissolved.

The Rev. N. W. Conkling has resigned the pastoral charge of the Scots' Presbyterian Church, Philadelphia, and accepted a call to the Arch Street Presbyterian Church, in the same city.

LICENSURES.—The Presbytery of New Brunswick, at its late meeting, licensed the following cadidates to preach the gospel viz: Daniel Deruelle, S. S. Mitchell, D. J. Atwater, Caspar M. Wines, W. H. Edwards, B. F. Patterson, C. P. Glover and B. Y. George. Three of these are sons of well known ministers of our Church.

DEATH OF AN EDITOR.—The Rev. M. McBride, editor of the *Banner of the Covenant*, died in Philadelphia, on Monday, April 13th, in the thirty-third year of his age. Mr. McBride early made a profession of religion, and joined the Ninth Presbyterian Church in Philadelphia, now the Rev. Dr. Blackwood's, and afterwards connected himself with the Reformed Presbyterian Church, of which he became a minister. He was for a time pastor of a church at Mount Vernon, Iowa, but resigned this charge to become editor and proprietor of the *Banner of the Covenant*. His illness was long and severe, but he enjoyed the consolations of religion, and died in great peace.

Miscellaneous.

WALDENSIAN STUDENTS AND THE ITALIAN CONSCRIPTION.—The Waldensian student, Bonnet, has lately been drawn for the conscription. As his theological curiculum was nearly finished, several friends of Italy have largely aided, in the payment of six hundred dollars, to rescue one of the most godly aspirants to the ministry from the ranks of the army, to devote himself, according to his own urgent wish, to the ingathering of souls in the Redeemer's kingdom.—*Evangelical Christendom.*

THE PACIFIC MONTHLY.—The above is an old friend under a new name, and though we are somewhat averse, as a rule, to changes of the kind, yet we are of the opinion that the Rev. Mr. Strong and his lady have acted with great good judgment in the present instance. The "Hesperian," though well conducted, and most favorably known during a number of years, was still a *Ladies' Magazine*,—and while we are far from insinuating any reproach on that ground, it was still calculated to prove injurious to the prospects of a work seeking to identify itself permanently with the interests of all classes. Owing to the suspension of the "North Pacific Review," the "Pacific Monthly" is the only representative of magazine literature on this coast.—It is in every way worthy of cordial support, and we trust, for the credit of the State, that it may meet with the aid and encouragement it so well deserves.

THIRD CONGREGATIONAL CHURCH, on First Avenue, between Centre and Sparks streets, Mission Dolores, Rev. E. G. Beckwith, Pastor. Services every Sabbath at 11 A. M., and 5 P. M., (instead of 7½ P. M., as heretofore.) Sabbath School immediately after morning services.

MARRIED.

In this city, June 9th, by the Right Rev. Bishop Kip, Benjamin Brewster to Elmira H., youngest daughter of James Dows, of this city.

In this city, June 9th, by Rev. J. D. Blain, Alexander Arnott to Mary Dykes.

In this city, June 8th, by Rev. E. S. Lacy, Lewis Dibble of Forest City, to Roxana N. Wild, from Massachusetts.

In this city, at the Russ House, June 7th, by Rev. Dr. Anderson, James Hayes to Mary Dolliver.

In this city, at the First Presbyterian church, by Rev. Dr. Anderson, June 6th, Francisco Mansel to Maria Rose.

In this city, June 3d, by Rev. E. S. Lacy, John B. Hamilton to Sarah D. Briggs, both of Pecheco.

DIED.

In this city, June 7th, John Dunnigan, one of Col. J. D. Stevenson's regiment, a native of Ireland, aged about 32 years.

In this city, June 6th, Honora, wife of John B. Oliver, a native of Ireland, aged 28 years.

Near Smith's Ferry, Sutter county, June 4th, Mrs. Susan Smith, aged 35 years.

At Thompson's Flat, Butte county, June 4th, Thos. B. Walker, aged 49 years.

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THE ARMY, NAVY AND MARINE CORPS: their Organization, list of Officers, Rank, Pay, &c., corrected to December 1st, 1862; Vessels of War, built, purchased, and now building—showing also the extent of our Iron-Clad Navy.

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A comparison of our present Resources and Financial condition with those of Great Britain and France during the Napoleonic wars, and with our condition in the war of 1812; prepared for this work by a distinguished officer of the United States Treasury Department.

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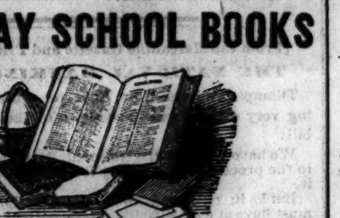

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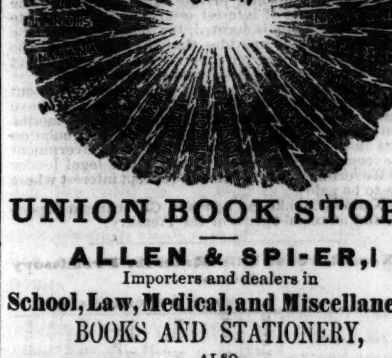

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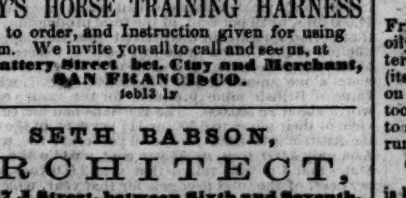

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Made to order, and Instruction given for using them. We invite you all to call and see us, at
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PRINCIPALS—MISS BONNEY AND MISS DILLAYE.

THE TWENTY-FIFTH SEMI-ANNUAL SESSION will open at 1615 Chestnut Street, Philadelphia, on Wednesday, September 10th. Particulars from circulars to be found at 1615 Taylor street.

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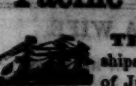

THE FOLLOWING STEAM ships will be despatched in the month of June:

CONSTITUTION, J. T. Watkins, Commander, June 13.
ORIZABA, E. S. Farnsworth, Commander, June 23.

From Folsom street Wharf, at 9 o'clock A. M. punctually,

FOR PANAMA

Passengers will be conveyed from Panama to Aspinwall by the Panama Railroad Company, and from Aspinwall to New York by the Atlantic and Pacific Steamship Co.

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OPPOSITION STEAMSHIP LINE,
CONNECTING
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Via Nicaragua.
750 Miles Shorter than Panama Route.

THE FAST AND FAVORITE Double-Engine Steamship
MOSES TAYLOR,
J. H. BLETHEN........................Commander,
Will be despatched for
SAN JUAN DEL SUR,
From Mission Street Wharf, at 9 o'clock, A. M., on SATURDAY.........................JUNE 13, 1863.

Connecting at GREYTOWN with the splendid and swift Steamship **AMERICA**, 2,500 tons.

☞ Reduced rates of passage and quick trips are secured by the re-opening of the NICARAGUA ROUTE.

These Steamers are unsurpassed for speed, cleanliness and safety, and every effort will be made to insure the comfort of passengers. A man of experience will be sent on each steamer to take charge of the baggage and of ladies who may be traveling alone.

For further information apply to
I. K. ROBERTS, Agent,
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PACIFIC FOUNDRY
AND
MACHINE SHOP,
First St., bet. Mission and Howard.

Important improvements and additions have been made during the past winter to this already extensive establishment, so that we are are now enabled to offer greater facilities for the manufacture of machinery than any other establishment west of the Rocky Mount

Our list of Patterns it is well known is the most complete and extensive, embracing every variety of improved machinery in use on this coast.

We have on hand and make to order,

High and Low Pressure Engines
Both Marine and Stationary.
QUARTZ MILLS
Of every description, including many new and important improvements.
STAMPS AND DIES,
Made of Iron imported expressly for this purpose vastly superior to any other in use.
MINING PUMPS OF ALL SIZES.
FLOURING MILLS,
Gang, Sash, Muley and Circular Saw Mills
Car Wheels and Axles of all dimensions,
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Together with all kinds of Iron and Brass Castings Furnished at short notice.
Quartz Screens of every degree of Fineness,
Made of the best Russia Iron.

We would call especial attention to our new and improved STEAM AMALGAMATOR, which for capacity and effectiveness, we are confident will far surpass any in use.

☞ Steamboat work promptly attended to.
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GEO. W. CHAPIN & CO.,
Lower side of Plaza, near Clay street.
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EMPLOYMENT OFFICE
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GENERAL AGENCY,

Furnish all kinds of help for Families, Hotels, Farmers, Mining Companies, Mills, Factories, Shops, etc. Also, have a REAL ESTATE AGENCY, and attend to all business in that line. apl 1y

A NEW HARMONIUM
FOR
SABBATH SCHOOLS, AND VILLAGE CHURCHES.
MASON & HAMLIN'S
NEW SCHOOL HARMONIUMS,
LOUD-VOICED AND LOW-PRICED.
Price only $95.

TO SUPERINTENDENTS OF SABBATH SCHOOLS, AND OTHERS INTERESTED IN THE GROWTH AND USEFULNESS OF THE SABBATH SCHOOL.

The singing of the children is now universally known to be one of the most attractive and interesting exercises of the Sabbath School, and the importance of a good musical instrument in this connection, will hardly be called in question.

Heretofore a lack has existed of a really good instrument for Sabbath School purposes, at a low price. THE SCHOOL HARMONIUM has been especially designed to—and it is believed admirably does, meet this want. The moderate amount requisite to its purchase could hardly be spent to so good a purpose in any other way, in permanently increasing the attractiveness and usefulness of the school. The purchase money can generally be raised by an appeal to the children themselves.

Every Sabbath School OUGHT TO HAVE A SCHOOL HARMONIUM.

Every Village Church, unable to afford an expensive organ, should be furnished with a SCHOOL HARMONIUM.

Please call and see them, or send for a descriptive circular.

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REFERENCES:
Rev. T. Starr King, Com. Watkins,
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HUCKS & LAMBERT'S
CELEBRATED PATENT
H. & L. AXLE-GREASE,

This Extraordinary Lubricating Compound is produced by chemical combination of suitable oily substances, purified by distillation, and
EFFECTUALLY
freed from the resinous or pitchy matter which attaches to all oils, more or less, in their natural or unrefined state.

In operation, the PATENT GREASE works free from Coomb, or Gum,
PREVENTS
Friction by keeping the heaviest bearings in a soft oily state to the last; and, as its consistency is not altered by exposure to the hottest sun or coldest frost (its liquifying point being 200 degrees,) it follows that, on axles which have a tendency to become hot from too heavy abrasion, etc., the anti-friction will adhere to and keep them cool, when other substances would run off and become dry; thus, the evil known as
"FIRING OF WHEELS"
is by its use effectually prevented.

The proprietors will guarantee one application their PATENT GREASE to carry the heaviest loaded team from 300 to 500 miles, without requiring to be re-greased on the road.

☞ N. B.—We respectfully caution our friends to ask for HUCKS & LAMBERT'S AXLE GREASE, as there are several spurious imitations in the market, and see that the trade mark, H. & L. is on the red covers of the packages.

DEPOT—No. 101 Jackson street.
HUCKS & LAMBERT
Inventors and Sole Manufacturers,
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AMALGAM BELLS

AT PRICES WITHIN THE REACH of every Church, School, Cemetery, Factory, or Farm in the land. Their use in all parts of the United States and Canadas for the past four years, has proven them to combine most valuable qualities, among which are MELLOWNESS OF TONE, STRENGTH, SONOROUSNESS, and DURABILITY OF VIBRATION, unequaled by any other manufacturer. Sizes from 50 to 5,000 lbs., costing less than half other metal, or 12½ cents per lb., at which price we warrant them twelve months. Old bells taken in exchange. Send for a circular.

PRATT, ROBINSON & CO.,
Manufacturers,
mar20-1y 130 William street, New York.

THE FARM.

LAST WORDS OF A WIFE.

When death shall claim me for his prize,
As suddenly he may;
And heaven shall flash upon my eyes
Its pure, unclouded ray—
Wilt thou in sullenness repine,
And in thy grief rebel?
Or, meekly say, "The hand is Thine,
Who doeth all things well."

Thou wilt not meet the well-known face
When twilight's hour shall come;
And it may seem a desert place,
And not thy much-loved home.
Then gather, 'midst thy saddening fears,
The prattlers round thy knee,
And wipe, with softest hand, the tears
That each will shed for me.

Soothe, if thou canst, each throbbing heart
That calls for me in vain:
And tell them in the far-off heaven
Their mother lives again.
Link not her name with dread of death,
But point them to the sky;
And whisper, "In that better land
They never weep nor die."

Go with them to their lonely couch
At evening's silent close,
And softly press the pillowed cheek,
And hush to sweet repose;
Yet not till each with clasped hands
Has lisped the evening prayer—
For thou must blend a father's love
With all a mother's care.

A mother's care, a mother's love!
And must they never know
How deeply in her "heart of hearts,"
A mother's love may glow?
Will they yet bloom to vigorous youth,
While she who gave them birth
Lies all forgotten, far away,
In a lone spot of earth?

Forgotten! can it be? Oh, no!
Thou wilt remember still
The being who hath shared thy lot
Alike for good or ill;
Oft wilt thou think of all her love,
With faithful, fond regret,
And—but the faults she could not hide
The heart will e'er forget.

Oft wilt thou tread the sacred spot
Where the green willow waves,
And lead our children's tiny feet
Among the quiet graves,
And weeping, read the sculptured stone,
Brief record of my life—
Then say, how faithfully I loved,
As mother and as wife.

How can I say farewell to thee?
How mark thy bitter tears?
Look upward, love, we only part
For a few fleeting years;
Time will roll o'er thy darkened path,
Swift as the shadows flee,
And in a world of holier love,
Will our best meeting be.
—*Christian Observer.*

WHY SALT IS HEALTHFUL.

From time immemorial it has been known that without salt, men would miserably perish; and among the horrible punishments entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by some writers as the distressing symptoms which saltless food engenders; but no ancient or unchemical modern could explain how such suffering arose. Now we know why the animal craves salt, why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upward of half the saline matter of the blood—fifty-seven per cent.—consists of common salt; and as this is partly discharged every day through the skin and kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist digesting, nor the cartilages to be built up again as fast as they naturally would waste.—*Prof. Johnson.*

THE CRUELTY OF LUXURY.

A love of animals is often the proof of a kind disposition. Some creatures are much less interesting than others, but all have a right to be kindly treated by their master—man. The young of every creature is beautiful. Infancy and youth have a charm of themselves, and a claim on the feeling heart. The playful kitten, the waggish puppy, the sportive lamb; even the little pig; the pretty bleating calf, and the frolicsome colt, are all very interesting in their young beauty, and innocence. The boy who hunts a kitten, or torments a puppy, is beginning a career of cruelty that will most likely lead him to the scaffold; he is learning the elements of the murderer's crime. But there are some cruelties, sanctioned by custom, that are almost too horrible for belief. The "Royal Society for the Prevention of Cruelty to Animals," very properly seeks out instances of cruelty, and brings the brutal offender under the punishment of the law. No one dares with impunity inflict torture on any creature, from the horse, the noblest of animals, down to the dog and cat. There can be no doubt that of late years there has been a very great improvement as to the treatment of dumb creatures. The journey by railway for cattle, is very different from their being driven scores, sometimes hundreds of miles, by impatient and often savage drivers; but yet there is much room for improvement. It often happens, through sheer carelessness, that cattle are ill supplied with water in their railway journeys, and cases have been known of their being mad with thirst. Often, almost always, as they are soon to be killed, they are very scantily, sometimes not at all, supplied with food, and must suffer very horribly. But no creature that is put to death for the supply of man's wants or luxury, suffers so much as the poor little bleeding calf. It is condemned to a cruel lingering death. Have our readers noticed the frightened, tottering creature, but a few weeks old, driven by rude, and often cruel, boys? Or with its legs tied, laid in a cart, its meek head hanging down, while, perhaps, others are thrown upon it: a sickening sight. Every misery of pressure, fright, heat, and the cutting of the cords on the legs into the flesh, must be endured. Arrived at the butcher's, their fate is still worse. They are bled copiously, and this is repeated some days before they are finally despatched. The poor things are too weak to stand long before they are actually killed. This bleeding of the living calf is solely to make the flesh white; so that the helpless creature is put to torture, its whole system reduced to weakness amounting to disease; its flesh made certainly unwholesome, merely that it may look delicate.

Some people say, "All creatures that live must die." Yes, everything owes that debt, and must pay it. They urge also, what is indeed a truth, that a swift, sudden death, is far better for the animal creation, than the slow and fearful death of lingering disease. There can be no question, that the animal put out of its life by the sudden shot or heavy blow, or stab, suffers the least possible pain, far less than by natural death; but to inflict a death of torture on some helpless creature—as the calf—for the mere whim of luxury, is a foul crime against humanity, to say nothing of the way in which such a deed must brutalize the butcher's men and boys.

There is no meat that is eaten that so often disagrees with its eaters as veal. In the times of cholera visitations, this fact was proved. It is, perhaps, owing to the odious way in which calves are tortured, that their flesh becomes unwholesome, and thus their sufferings are avenged upon the human race who inflict them.

Luxury and cruelty are often united. English travelers when at the ancient city of Strasburg, hear with indignation of the method there of shutting the geese in a dark place, where they can hardly move, and cramming them with food to increase the size of their livers; the famous Strasburg pies being made of the livers of geese. Sometimes it has been known for these to weigh two, or even three pounds, and this diseased mass, that must have caused so much suffering to the creature, is called a delicacy! However, bad as this is, it is no worse, perhaps not so terrible in conscious misery, as the long faintness, the delirious exhaustion, of the poor tortured calf.—*Band of Hope Review.*

PAPER AND CLOTH FROM INDIAN CORN HUSKS.—Among the various substances which have been proposed and tested as good substitutes for cotton and linen rags in the manufacture of paper, a decided measure of success has been achieved in Austria, by the use of the husks of maize (Indian corn). We have received from Chevalier Loosey—the Austrian consul for this city—several specimens of paper, fibre, and a piece of coarse cloth, all made from the husks of maize at the imperial paper mill, Schlogelmuhle, Austria, under the superintendence of Dr. Auer von Welsbach. The sample comprises varieties of thin and stout printing, wrapping, and other sorts of paper. They are all strong and beautiful, and much resemble some kinds of linen paper. The manufacture of these products is now carried on at Schlogelmuhle.

[From the Mercantile Gazette and Prices Current.]

THE NATIONAL BANKING LAW.

Thompson's Bank-Note Reporter contains the following very comprehensive synopsis of the National Bank bill:

We have studied the National Bank law, with a view to the proceedings necessary for organizing Banks under it.

Banks in cities and villages of over 10,000 population must have at least $100,000 capital. Banks of $50,000 can be started in places of less than 10,000 population.

Thirty per cent. of the capital must be bona fide paid up on the start, and 10 per cent. of the capital must be paid up every 60 days thereafter, until the capital is all paid up.

United States stock, to the amount of 33 per cent. of the capital paid up, must be deposited with the United States Treasurer as security for circulating notes, and 90 per cent. of the market value of the stocks deposited will be furnished to the banks in such notes.

To start a $100,000 bank, $30,000 cash and $11,000 circulation is the minimum required to begin business on. One-half these amounts is sufficient for a $50,000 bank; but it should be remembered that the law imperatively requires the capital stock to be paid up to 10 per cent. every 60 days, and as fast as capital is paid in, circulation to an equal amount can be obtained.

A bank cannot put out a circulation greater than the capital actually paid in.

The circulating notes must be fives, tens, etc. No notes under fives can be issued.

Banks of not over $100,000 capital can have 90 per cent. of their capital in circulation, at 1 per cent. per annum tax.

$200,000, 80 per cent. at 1 per cent. tax per annum.
$300,000, 70 per cent. at 1 per cent. tax per annum.
$500,000, 60 per cent. at 1 per cent. tax per annum.
$1,000,000, 50 per cent. at 1 per cent. tax per annum.
$1,500,000, 40 per cent. at 1 per cent. tax per annum.
$2,000,000, 30 per cent. at 1 per cent. tax per annum.
Over $2,000,000 capital, 25 per cent.

We may say, practically, all National Currency is taxed but one per cent., though anything more than the above per centage to capital must pay two per cent. This same scale of taxation applies to State banks.

The National Banks are not put to any expense for plates, paper or printing. The Treasury Department furnishes the circulating notes without charge, and is benefited in turn by the tax, and the lost circulation in case the Bank is wound up or closed by process of law.

Every Bank started under this law, whether it has few or many stockholders, whether it is controlled by one man or many, must be looked upon as a legitimate institution, from the fact that the capital must be paid up under oath.

The smallest number of associates is five, and the Bank must have not less than five nor more than nine Directors. Each Director, in Banks of not more than $200,000 capital, must own at least one per cent. of the capital stock, and Banks of larger capital can have Directors that only own one-half of one per cent. of its capital stock.

Banks under this law are permitted to do almost any business that brokers and private bankers can do. The law makes the rate of interest established by the State law where the bank is located, the legal rate for the bank's business, and provides that the interest may be taken in advance. The purchase or sale of exchange at the current rates cannot be termed usury.

It is so cheap to organize under, and so easy to get out of this system of banking, that we expect to see it have a popular run—at least so far as to test its real merits. The advantage given to the National Bank circulation consists in its being a legal tender for all Government dues (except duties on imports) and it is a legal tender for all Government disbursements (except interest where gold is to be paid).

The National Banks can be made Government depositaries, and financial agents of the Treasury.

The New Revenue Bill—Rates for Promissory Notes.

AMOUNT OF NOTE OR DRAFT.	On demand, or not over 33 days.	Over 33 days, and not over 63 days.	Over 63 days, and not over 93 days.	Over 93 days, and not over 4 mos. and grace.	Over 4 months, and not over 6 mos. and grace.	Over 6 months, and grace
Over and not over $20....$200	1	2	3	4	6	10
200.... 400	2	4	6	8	12	20
400.... 600	3	6	9	12	18	30
600.... 800	4	8	12	16	24	40
800.... 1,000	5	10	15	20	30	50
1,000.... 1,200	6	12	18	24	36	60
1,200.... 1,400	7	14	21	28	42	70
1,400.... 1,600	8	16	24	32	48	80
1,600.... 1,800	9	18	27	36	54	90
1,800.... 2,000	10	20	30	40	60	1 00
2,000.... 2,200	11	22	33	44	66	1 10
2,200.... 2,400	12	24	36	48	72	1 20
2,400.... 2,600	13	26	39	52	78	1 30
2,600.... 2,800	14	28	42	56	84	1 40
2,800.... 3,000	15	30	45	60	90	1 50
3,000.... 3,200	16	32	48	64	96	1 60
3,200.... 3,400	17	34	51	68	1 02	1 70
3,400.... 3,600	18	36	54	72	1 08	1 80
3,600.... 3,800	19	38	57	76	1 14	1 90
3,800.... 4,000	20	40	60	80	1 20	2 00
4,000.... 4,200	21	42	63	84	1 26	2 10
4,200.... 4,400	22	44	66	88	1 32	2 20
4,400.... 4,600	23	46	69	92	1 38	2 30
4,600.... 4,800	24	48	72	96	1 44	2 40
4,800.... 5,000	25	50	75	1 00	1 50	2 50
On 10,000	50	1 00	1 50	2 00	3 00	5 00
15,000	75	1 50	2 25	3 00	4 50	7 50
20,000	1 00	2 00	3 00	4 00	6 00	10 00
25,000	1 25	2 50	3 75	5 00	7 50	12 50
30,000	1 50	3 00	4 50	6 00	9 00	15 00
35,000	1 75	3 50	5 25	7 00	10 50	17 50
40,000	2 00	4 00	6 00	8 00	12 00	20 00
45,000	2 25	4 50	6 75	9 00	13 50	22 50
50,000	2 50	5 00	7 50	10 00	15 00	25 00
60,000	3 00	6 00	9 00	12 00	18 00	30 00
70,000	3 50	7 00	10 50	14 00	21 00	35 00
80,000	4 00	8 00	12 00	16 00	24 00	40 00
90,000	4 50	9 00	13 50	18 00	27 00	45 00
100,000	5 00	10 00	15 00	20 00	30 00	50 00

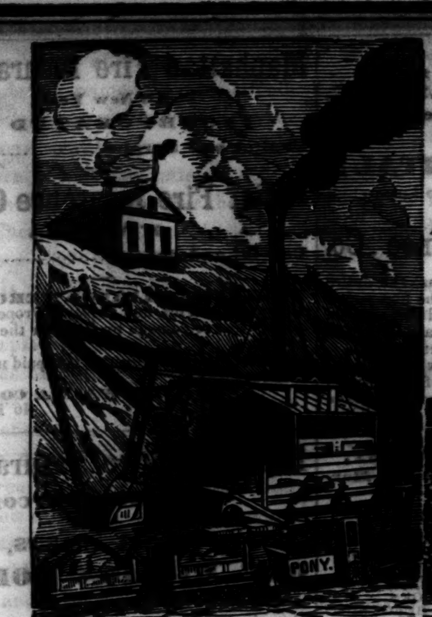
Stamps for a Bill of Sale of a Vessel, or any part.

When the consideration is $500 or less		25
is over $500 not over $1 000		50
1,000	2,000	$1 00
2,000	3,000	1 50
3,000	4,000	2 00
4,000	5,000	2 50
5,000	6,000	3 00
6,000	7,000	3 50
7,000	8,000	4 00
8,000	9,000	4 50
9,000	10,000	5 00
10,000	11,000	5 50
11,000	12,000	6 00
12,000	13,000	6 50
13,000	14,000	7 00
14,000	15,000	7 50
15,000	16,000	8 00
16,000	17,000	8 50
17,000	18,000	9 00
18,000	19,000	9 50
19,000	20,000	10 00

And for each additional amount of $1,000, or any fractional part thereof, 50 cents in addition.

PRODUCTION OF COPPER.—The following extracts are from the Lake Superior *Miner*: "In 1830, the total productions of the Copper mines of the world was about 25,500 tons of metal, and of this amount Great Britain produced 13,200 or more than 50 per cent. of the whole, while the United States and Canada furnished by 50 tons, or two-tenths of one per cent. The Russian Empire then produced nearly 4,000; the Austrian Empire 2,150 tons; the whole of Asia some 2,500 tons. In 1853, twenty-three years later, Britain had only increased her annual product to 14,500 tons, her per centage of the whole amount receding to 25; while Chili, in South America, which in 1830 only yielded 200 tons, had raised her product to 14,000 tons, or 25 per cent. of the total production. From that period forward to the present time, the Copper production of the Chilian mines, we believe, exceeded those of any other country; the value of their exports in that metal alone amounting to $10,760,000 in 1857, while the value of British mine products for the same year was worth about $9 500,000. The Russians had increased the yield of their mines to 6,500, or 11½ per cent. of the whole; the Austrians to 3,300 tons, or 6 per cent; the whole of Asia only 3,000 tons, or 5½ per cent.; while the United States and Canadas raised that year 2,000 tons, over 3½ per cent. of the total products for that year, which were about 55,700 tons; Australia and New Zealand produced about 3,000 tons; Cuba 350 tons; Scandinavia 2,000 tons; the German States 1,450 tons; and the rest of Europe, exclusive of the countries above named, 1,000 tons. During the past ten years the mines of Lake Superior have probably increased their production more rapidly than those of any other country, the exports for 1851—7,500 tons of metal—being about twelve times greater than those of 1851. That our ratio of increase in the coming ten years will be as great should not probably be expected, as that would amount to 90,000; more by at least 40 per cent than the present product of the world's mines. Of the 80 miles of Copper range east of us, and 40 to 50 miles west, comparatively few mining properties have yet been explored."

PROSPERITY AND ITS DANGER.—There is no more perilous ordeal through which a man can pass—no greater curse which can be imposed upon him as he is at present constituted—than that of being condemned to walk his life-long in the sunlight of unshadowed prosperity. His eyes ache with that too untempered brilliance—he is apt to be smitten with a moral *coup de soleil*. But it as little follows that no sunshine is good for us. He who made us and tutors us, alone knows what is the exact measure of light and shade, sun and cloud, storm and calm, frost and heat, which will best tend to mature those flowers which are the object of his celestial husbandry, and which when transplanted into the paradise of God, will bloom there forever in amaranthine loveliness. Nor can it be without presumption that we essay to interfere with these processes; our highest wisdom is to fall in with them.—*N. Y. Evangelist.*



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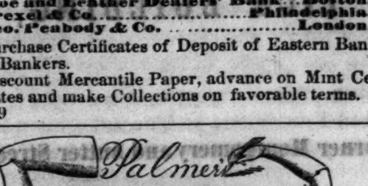

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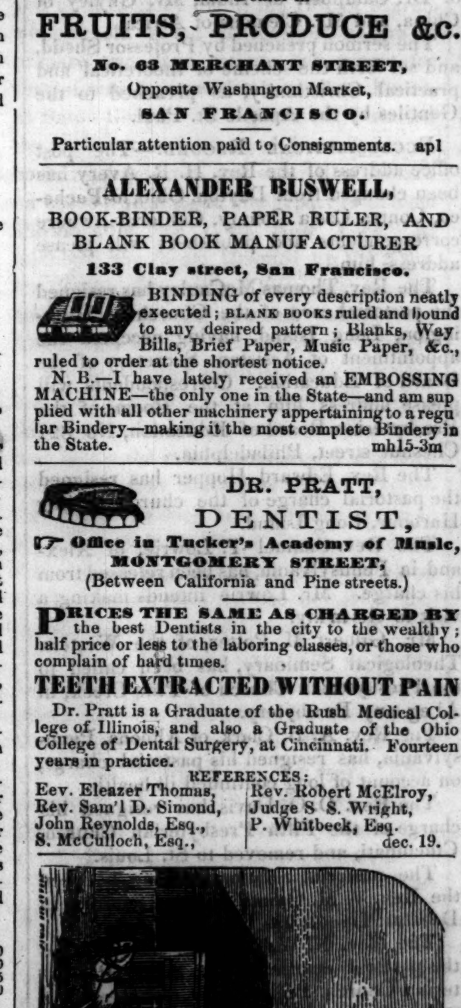

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